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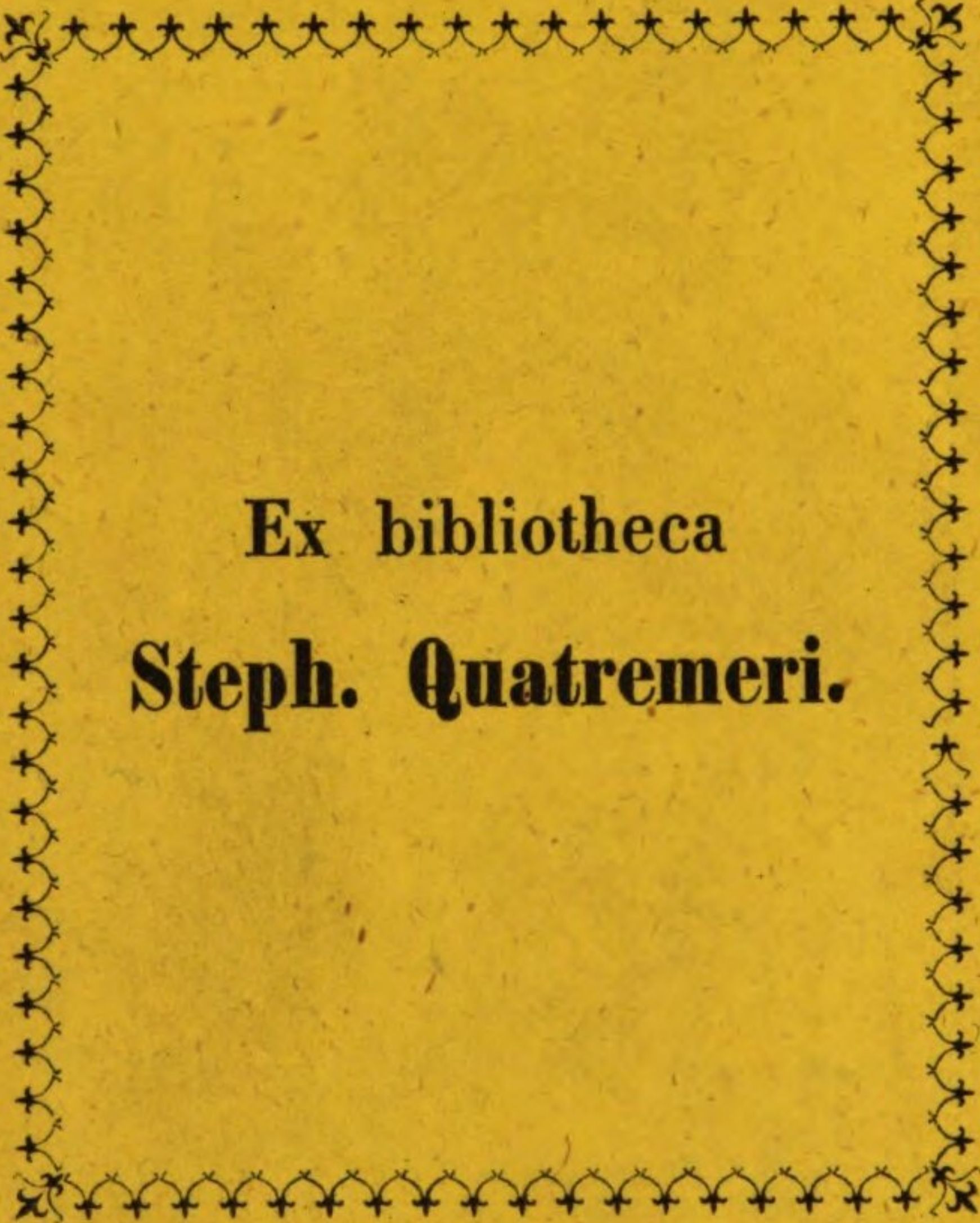
British Synonymy; Or, An Attempt At Regulating The Choice Of Words In
Familiar Conversation

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Piozzi

BRITISH SYNONYMY.

BRITISH SYNONYMS.

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OR,

A N A T T E M P T

AT

REGULATING THE CHOICE OF WORDS

IN

FAMILIAR CONVERSATION.

INSCRIBED,

With Sentiments of Gratitude and Respect, to such of her
Foreign Friends as have made English Literature
their peculiar Study,

BY

HESTER LYNCH PIOZZI.

IN TWO VOLUMES.

V O L. II.

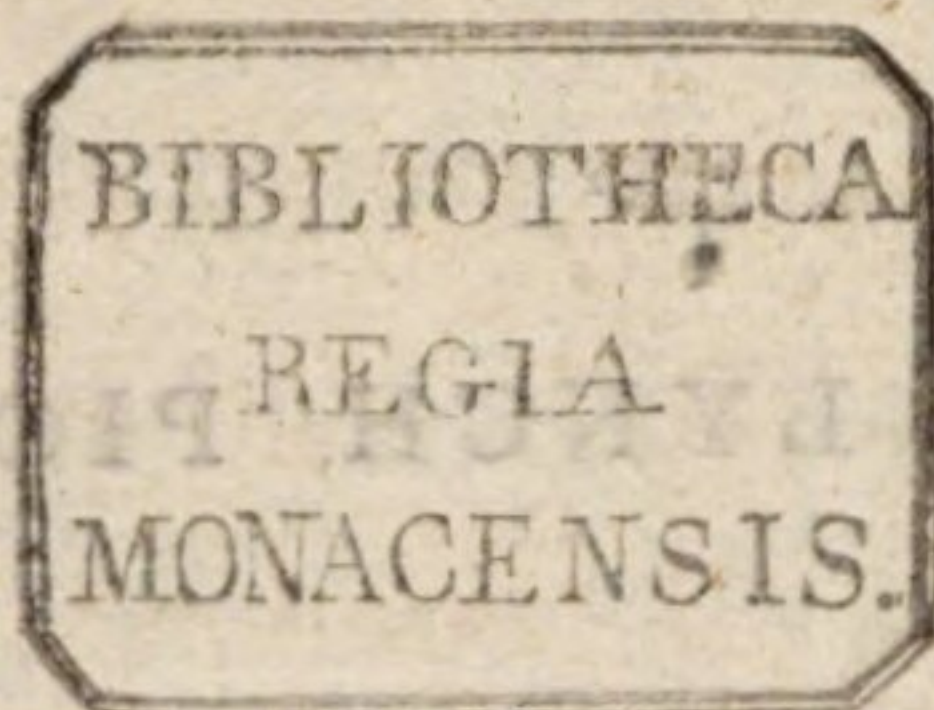
L O N D O N:

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MDCCXCIV.

Minervam narrat Homerus, poetarum princeps, inter bellantium turmas Diomedæ apparuisse; oculorumque caliginem, ut bellantes Deos ab hominibus posset discernere, discussisse. Quod figmentum Plato in Alcibiade Secundo, p. 150, tom. ii. nihil interpretatur quam rationem ipsam, quæ, discussa caligine qua quisque tenetur, animum facibus purgat, ut mala bonave possit propius contemplari.

SANCTII MINERVA.



BRITISH SYNONYMY.

MADNESS, INSANITY, LUNACY, PHRENZY,
MENTAL DERANGEMENT, DISORDERED
SPIRITS, DISTRACTION.

THESE words, even in common conversation are among well-bred people nicely and cautiously used—with much reflection too, although to a foreign ear they may possibly sound as if synonymous.—Yet Italians in particular should recollect, that their own Cicero is much of the same opinion with our Johnson, who says that were we to speak rigorously, perhaps no human mind is exactly in its right state ; because there is no man whose imagination does not sometimes predominate over his reason ; no man

who can regulate his attention wholly by his will, and whose ideas will come and go at his command ; no man in whose mind airy notions do not sometimes tyrannize, and force him to hope or fear beyond the limits of sober probability. All power of fancy over reason is a degree of *INSANITY* ; but while this power is such as we can controul and repress, it is not visible to others, or considered as any proof of *MENTAL DERANGEMENT* : nor can we justly pronounce it *MADNESS*, till it becomes ungovernable, and influences apparently the speech or action of the person in question. *Qui fit adfectus* (says the Roman orator,) *neum dominum esse rerum suarum vetant duodecim tabulæ.* Itaque non est scriptum si *INSANUS*, sed si *FURIOSUS* esse incipit.—For it appears that the laws of the twelve tables considered it as possible enough—and so it is no doubt—that people may go through the common forms of life, and
its

its stated duties too, in many cases without being considered as out of their minds at all; y^t, to the penetrating eye of Willis, or philosophical arrangements of Arnold, would soon betray symptoms of DISORDERED SPIRITS. A friend once told me in confidence, that for two years he durst not ever eat an apple, for fear it should make him drunk; but as he took care to assign no reason for his forbearance, and as no man is much solicited to eat apples, the oddity escaped notice; and would not have been known at this hour, but that he told me many years after he had recovered his senses to perfection, and told it as an instance of concealed INSANITY. The famous Christopher Smart, who was both a wit and a scholar, and visited as such while under confinement for MADNESS, would never have had a commission of LUNACY taken out against him, had he managed with equal ingenuity—for Smart's melancholy shewed itself only in

a preternatural excitement to prayer, which he held it as a duty not to controul or repress—taking *au pied de la lettre* our blessed Saviour's injunction to *pray without ceasing*.—So that beginning by regular addressees at stated times to the Almighty, he went on to call his friends from their dinners, or beds, or places of recreation, whenever that impulse towards prayer pressed upon his mind. In every other transaction of life no man's wits could be more regular than those of Smart; for this prevalence of one idea pertinaciously keeping the first place in his head, had in no sense except what immediately related to itself, perverted his judgment at all: his opinions were unchanged as before, nor did he seem more likely to fall into a state of DISTRACTION than any other man; less so perhaps, as he calmed every start of violent passion by prayer. Now, had this eminently unhappy patient been equally seized by the precept of *praying*

ing in secret; as no one would then have been disturbed by his irregularities, it would have been no one's interest to watch over or cure them; and the absurdity would possibly have consumed itself in private, like that of my friend who feared an apple should intoxicate him. I well remember how after the commission was put in force, poor fellow! he got money from the keeper of the mad-house for teaching his little boys Latin,—a proof, as vulgar people would imagine, that his intellects were sound; for mean observers suppose all MADNESS to be PHRENZY, and think a person INSANE in proportion as he is wild, and disposed to throw the things about—whereas experience shows that such temporary suspensions of the mental faculties are oftener connected with delirium than with *mania*, and, if not encouraged and stimulated by drunkenness, are seldom of long duration: whereas in notional and ideal

MADNESS, particularly the first, many symptoms are only cunningly suppressed, not cured; couched like a cataract in the eye, but not eradicated, and still perceptible enough to those who make such maladies their own peculiar study. With regard to mere use of words, I think LUNACY seems to be the legal term, INSANITY, and sometimes MELANCHOLY, the medical ones; while PHRENZY, MADNESS and DISTRACTION are the poetical expressions of what we call MENTAL DERANGEMENT, or DISORDERED SPIRITS, in elegant conversation.

MAIN, OCEAN, SEA,

APPEAR synonymous, yet are not so in strictness;—the first being rather a poetical than a conversation word, and which ought
to

to be applied even in verse I think only to the Pacific or Atlantic ocean; because MAIN, deriving its etymology solely from its bulk and extension of parts, MAGNUS, should not be applied to the Baltick, the Caspian, or other inferior and inland SEAS, which, speaking with geographical exactness, are rather to be called gulphs and lakes:— and though Milton does somewhere make mention of the Ærythrean MAIN, 'tis in an early composition—he grew more attentive when he wrote the Paradise Lost. One might, however, without imputation of pedantry, or affectation of unusual correctness, tell how a friend's only son had such a passionate desire to go to SEA, that undeter'd by every argument his friends could possibly urge concerning the well known dangers and terrors of the MAIN, which doubtless tormented their imagination with equal force, as hope of change, and confidence of conquering those perils seduced the

warmer fancy of the boy,—he set out upon a discovering party, with a squadron intended to make the circuit of our Earth, and suffering a variety of hardships, distresses and fatigues, at length arrived safe at home, having with difficulty survived the vessel he set sail in, and having after her shipwreck been obliged to cross the OCEAN in a little skiff, with short allowance, and no accommodation. We hope for his poor mother's sake he will now content himself to stay quietly in England, and seek for wealth or fame in paths less perilous: this is the more to be expected as his father died two years ago, so that all pleasure in thwarting his authority is at an end—for which purpose alone many frolicks are committed by thoughtless youths who run into ruin only to prove their spirit of independance.

MALAPERT,

MALAPERT, SAUCY, IMPERTINENT.

THE last of these has by corruption become the common conversation word, and turned the first, which is the proper one, out of good company: for by IMPERTINENT is meant in strict propriety the man whom La Bruyere, translating the characters of Theophrastus, calls *le Contretems*, who goes to supper with his mistress when he hears she has an ague, and inveighs against the marriage state when invited to celebrate a wedding dinner—with a hundred such tricks, the completest of which in the original seems to be his looking on gravely while a gentleman to whom he professes friendship corrects his favourite slave, encouraging him to proceed by magnifying the fellow's fault, applauding the master's attention to good discipline, &c.—till turning suddenly
and

and speaking to a stander-by, he adds : I took just this very same method myself once with the cleverest lad you ever saw, and he ran away from me the next day—nor could I ever catch hold of him more : I'm sure 'twas acting precisely in the same manner cost me just the best servant I ever had in my life. Now nothing of this perverseness is required to form what we at present are content to call IMPERTINENCE, falsely enough,—for the MALAPERT miss, or SAUCY chambermaid, often possess skill sufficient to *time* their sprightly insolence and lively raillery reasonably well—that sudden burst of confident self-sufficiency, by the vigorous failly of which, virtue herself may be sometimes, confounded, and learning often feels abashed and overwhelmed ; while the antagonist, safe in her own sex and station, enjoys the triumph of levity, and titters delighted with the disgrace of her superiors. Such seems to have been the behaviour of gentlewomen

in Swift's time,—Irish ones at least; and such seem likewise the damsels described by Mr. Boyle, when Eusebius says, “In truth good Lindamour I feel my civility as much endangered by the company of such females, however beautiful, as is my chastity,—seeing that we must acknowledge it difficult in such cases to controul that spirit of reprehension, which if let loose would possibly more quickly excite their mirth than their resentment.”—Such fair ones may still be found, with diligent search I believe—and to be serious, whoever wishes to learn the full meaning of the word MALAPERT, may study the ready responses of an English miss, or an Italian chambermaid.

MALICE, MALICIOUSNESS, MALIGNITY.

THESE words run rather in a climax than a parallel; the first has the softest signification of the three, and conveys somewhat like an idea of buffoonery mingled with the other more pernicious ingredients. But while ill-educated and naturally coarse people are tempted to laugh at tricks of merry **MALICE**, all wish to be thought incapable of serious and intentional **MALICIOUSNESS**; and even the man who would not scruple to confess that once in his life perhaps he had felt impulses towards even *this* deviation from virtue and from honour, provoked by some person who had crossed his ambitious designs, or thwarted through **MALICE** his amorous pursuits—would resent a charge of **MALIGNITY** as the heaviest of all imputations. For my

own part I think the whole triumvirate so hateful, that when I see babies not discouraged from playing each other some MALICIOUS trick, I tremble lest such tempers should ripen into dispositions of the worst sort;—and if combined with feebleness of nature, shew early symptoms of that vile MALIGNITY, which poisons what it cannot subdue, and saps the character it dares not to arraign.

MANNERS, MORALS, MORALITY.

NOT strictly synonymous sure, while we say, the MANNERS of a great people, the MORALITY of an individual, and call a book of MORALS one which professes to teach either the doctrine or practice of ethicks. In opposition to *religious* duties, we call

call those the MORAL ones which refer to the last six commandments of the Decalogue, and apparently relate to social life alone, but which our Saviour has enforced by saying that *whatsoever you do to these my brethren you do it unto me*—by this means connecting piety with virtue; while the moralist is made to understand, that his works—(to be received as such,)—must emanate from faith, and be sanctified through obedience; and the mere ritualist, or enthusiastic votary of religious solitude, is informed, that no commutation will be accepted for breach of MANNERS.—I know you not (says our Lord), depart from me all ye workers of iniquity.—So carefully indeed has Jesus Christ provided to keep entire this union which bigots and scepticks alike labour to destroy, that one may observe throughout the whole biography, how his most striking and immediate rewards were bestowed on those who excelled in faith, his heaviest judgments

judgments denounced on those whose conduct ran counter to MORALITY.

MARRIAGE, WEDDING, NUPTIALS.

ALTHOUGH these are all common conversation words, they can scarcely be used synonymously. There is a treaty of MARRIAGE going forward in such a family, say we, and I expect an invitation to the WEDDING dinner, as 'tis reported the parents are disposed to celebrate these NUP-TIALS with great festivity, and very few friends of the family will be left out.

Meantime our great triumph over foreigners, who visit us from warmer climates, is in the superior felicity of our married couples; nor do I praise those superficial writers who so lament the infidelities committed among us—in papers which carried to the
Continent

Continent tend to make them believe there is no more conjugal attachment in Britain, than at Genoa or Venice.—Truth is, we find in all great capitals an ill example set by a dozen women of distinction who give the *ton* as 'tis called; and with regard to such, London confesses her share:—yet is the mass of middling people left untainted; and even among our nobility, those of the first fortune and dignity in England live with an Arcadian constancy and true affection, such as can very rarely happen in nations where a contrary conduct is neither punished by the Legislature, nor censured by Society; for there is no need to resolve virtue and vice into effect of *climate*, unless we are supposed to improve or degenerate like animals which *whiten* as they approach the Pole—human nature will go wrong if religion forbears to restrain, and government neglects to punish.

MATURITY

MATURITY AND RIPENESS

ARE each of them conversation words, but we use the first chiefly as a figure of the second, and apply it something more seriously.—If you gather fruit (say we) in such a state of excessive RIPENESS that your fingers are in danger of breaking them during the operation, they never can be expected to stand the process of preserving; because when parts will admit no more expansion, the very brandy you put to keep them, will cause them to burst: in like manner will a wise man put his intents or schemes in execution before they arrive at that full MATURITY which is likely to bring forward a discovery at the very instant of projection, and ruin his design in its crisis.

MAZE, LABYRINTH, PERPLEXITY.

THE curious structures formed of old in Egypt, Crete, and ages afterwards in Tuscany, by Porsenna, have given the two first of these words to every modern language as a synonyme for the third. They have now none but a figurative sense, I think; because a labyrinth constructed to puzzle in a garden, is considered, and justly, as a childish plaything—I know of no such trifle in any English pleasure ground, unless that left standing in Hampton-Court Gardens be considered as one; proof of King William's Dutch taste—And why is it so considered? merely because it is impossible for such a MAZE to be made, in the present situation of life and manners, large enough to answer the real purposes of concealment

cealment and mystery, which would take up a space of twenty miles in circumference, and might be appropriated to uses, or at least be liable to suspicions, of a terrifying nature. In old aristocratic days, and in semi-barbarous nations, gross violations of every virtue lived unnoticed, and died away undetected, from the permission mankind tacitly gave to every idea of privacy and seclusion: where man unwatched by man, brutified for very want of observance; talents languished for lack of cultivation; and while rich minds were suffered to run over with weeds, poor ones perished in their original nakedness, from that cold which never was thawed by consolation. It is, however, worthy to be remarked, that upon quitting this dark LABYRINTH, we find ourselves suddenly transported into a broad light so strong and violent that our eyes, unable to contend with its power, are dazzled into

PERPLEXITY, little less dangerous than the tenebrous state we left behind : while every petty transaction is torn forth and exposed to public view ; lives of our neighbours written before they are ended, and letters of our own published and sold to our very selves ; anecdotes of one another become the only reading, and, true or false, are now the welcome exchange for money, time, and peace. But surely the reverse of wrong is not right, while truth and common sense lie in the middle way ; and he who wilfully drives his Pegasus out of that path, will in time fire the world about his ears, like Phaeton when he neglected the precepts of his parent Apollo, ruler of *destiny*, that said so wisely,

Medio tutissimus ibis,

Neu te dexterior tortum declinet in anguem,

Neve sinisterior pressam rota ducat ad aram ;

Inter utrumque tene.

MELODY,

MELODY, HARMONY, MUSICK.

THESE terms are used as synonymes only by people who revert not to their derivation ; when the last is soon discovered to contain the other two, while the first means merely the air—or, as Italians better express it, *la cantilena*—because our very word MELODY implies *honey-sweet singing, mellifluous* succession of simple sounds, so as to produce agreeable and sometimes almost enchanting effect. Meanwhile both co-operation and combination are understood to meet in the term HARMONY ; which, like every other science, is the result of knowledge operating upon genius, and adds in the audience a degree of astonishment to approbation, enriching all our sensations of delight, and clustering them into a maturity of perfection.

MELODY is to HARMONY what innocence is to virtue; the last could not exist without the former, on which they are founded; but we esteem him who enlarges simplicity into excellence, and prize the opening chorus of *Acis and Galatea* beyond the *Voi Amanti* of *Giardini*, although this last-named composition is elegant, and the other vulgar.

Where the original thought, however, like *Corregio's* *Magdalen* in the *Dresden Gallery* set round with jewels, is lost in the blaze of accompaniment, our loss is the less if *that* thought should be somewhat coarse or indelicate; but MUSICK of this kind pleases an Italian ear far less than do *Sacchini's* sweetly soothing MELODIES, never overlaid by that fulness of HARMONY with which German composers sometimes perplex instead of informing their hearers. *His* chorusses in *Erifile*, though nothing deficient
either

either in richness or radiance, are ever transparent; while the charming subject (not an instant lost to view) reminds one of some fine shell coloured by Nature's hand, but seen to most advantage through the clear waves that wash the coast of Coromandel when mild monsoons are blowing. With regard to MUSICK, Plato said long ago, that if any considerable alteration took place in the MUSICK of a country, he should, from that single circumstance, predict innovation in the laws, a change of customs, and subversion of the government. Rousseau, in imitation of this sentiment, which he had probably read *translated* as well as myself, actually foretold it of the French, without acknowledging whence his idea sprung; and truly did he foretell it. "The French," says he, "have no MUSICK now—nor can have, because their language is not capable of musical expression; but if ever they *do*

get into a better style—(which they certainly soon did, changing Lulli and Rameau for Gluck and for Piccini) — *tant pis pour eux.*”

Rouffeau had indeed the fate of Cassandra, little less mad than himself; and Burney justly observed, that it was strange a nation so frequently accused of volatility and caprice, should have invariably manifested a steady perseverance and constancy to one particular taste in this art, which the strongest ridicule and contempt of other countries could never vanquish or turn out of its course. He has however lived to see them change their mode of receiving pleasure from this very science; has seen them accomplish the predictions of Rouffeau, and confirm the opinions of Plato; seen them murder their own monarch, set fire to their own cities, and blaze themselves away—a wonder to fools, a beacon to wise men. This
example

example has at least served to shew the use of those three words which occasioned so long a speculation. MELODY is chiefly used speaking of vocal MUSICK, and HARMONY means many parts combining to form composition. Shall I digress in saying that this latter seems the genuine taste of the English, who love plenty and opulence in all things? Our MELODIES are commonly vulgar, but we like to see them richly drest; and the late silly humour of listening to tunes made upon three notes only, is a mere whim of the moment, as it was to dote upon old ballads about twenty or thirty years ago; it will die away in a twelvemonth—for simplicity cannot please without elegance; nor does it really please a British ear, even when exquisitely sweet and delicate. We buy Blair's Works, but would rather study Warburton's; we talk of tender Venetian airs, but our hearts acknowledge Handel. Mean-
time

time 'tis unjust to say that German MUSICK is not expressive; when the Italians say so they mean it is not *amorous*: but other affections inhabit other souls; and surely the last-named immortal composer has no rival in the power of expressing and exciting sublime devotion and rapturous sentiment. See his grand chorus, *Unto us a Son is born*, &c. Pleyel's Quartettos too, which have all somewhat of a drum and fife in them, express what Germans ever have excelled in—regularity, order, discipline, arms, in a word, war. When such MUSICK is playing, it reminds one of Rowe's verses which say so very truly, that

The sound of arms shall wake our martial ardour,
And cure the amorous sickness of a soul
Begun by sloth and nursed with too much ease.
The idle god of love supinely dreams
Amidst inglorious shades and purling streams;
In rosy fetters and fantastic chains
He binds deluded maids and simple swains;

With

With soft enjoyment woos them to forget
The hardy toils and labours of the great :
But if the warlike trumpet's loud alarms
To virtuous acts excite, and manly arms,
The coward boy avows his abject fear,
Sublime on filken wings he cuts the air,
Scar'd at the noble noise and thunder of the war.

What then do those critics look for, who lament that German MUSICK is not *expressive*? They look for plaintive sounds meant to raise tender emotions in the breast; and this is the peculiar province of MELODY—which, like Anacreon's lyre, vibrates to amorous touches only, and resounds with nothing but love. Of this sovereign power,

To take the 'prison'd soul, and lap it in Elysium,

Italy has long remained in full possession : the Syren's coast is still the residence of melting softness and of sweet seduction. The MUSICK of a nation naturally represents that nation's favourite energies, pervading every thought and every action; while even the

devotion of that warm soil is tenderness, not sublimity ;—and either the natives impress their gentle souls with the contemplation of a Saviour newly laid, in innocence and infant sweetness, upon the spotless bosom of more than female beauty—or else rack their soft hearts with the afflicting passions ; and with eyes fixed upon a bleeding crucifix, weep their Redeemer's human sufferings, as though he were never to re-assume divinity. Meantime the piety of Lutherans soars a sublimer flight ; and when they set before the eyes of their glowing imagination Messiah ever blessed, they kindle into rapture, and break out with pious transport,

Hallelujah ! for the Lord God Omnipotent reigneth, &c.

They think of him that sitteth high above the heavens, begotten before all worlds !

Effulgence of the Father ! Son beloved !

With

With such impressions, such energies, such inspiration—Milton wrote poetry, and Handel composed MUSICK.

MISTAKE, ERROR, MISCONCEPTION.

WHOEVER thinks these words strictly synonymous will find himself in an ERROR; while he who says he wandered out of his way between London and Bath, from mere MISCONCEPTION, makes a comical MISTAKE—for he only committed an ERROR in neglecting to punish those who turned him out of the right road *for a joke*. These are the niceties of language that books never teach, and conversation alone can establish. Let foreigners however settle it in their minds, that the word first used in this catalogue

3 logue

logue of false apprehension, is used when one man or one thing is taken for another: the second applies much wider, and we say it of all who deviate from the right path, whether that deviation is or is not caused by a mere MISTAKE: the latter seems less an act of the will than either of the other two; 'tis more a perversion of the head than any thing else, and its resistance against conviction carries with it somewhat laughable. A nobleman, for instance, employing his architect to shew him the elevation of a house he intended to build, the artist produces a drawing made with Indian ink. This is no bad form of a house, says my lord, but I don't like the colour—my house shall be *white*. By all means, replied the builder, this is a white house. No, this is black and white, methinks—evidently so, indeed—and striped about somehow in a way that does not please me. Oh dear! no such thing, my lord—
the

the house will be white enough. That I don't know, Sir ; if you contradict my senses *now*, you may do the same *then* : but my house shall not be patched about with black as this paper is—it shall be all clean Portland stone. Doubtless, my lord ; what you see here is perfectly *white*, I assure you. You are an impudent fellow (answers the proprietor), and endeavour to impose upon me, because I am not conversant in these matters, by persuading me that I do not know black from white ; but I do know an honest man from a rogue—so get about your business directly, no such shall be my architect.

This was MISCONCEPTION. When the faux Martin Guerre came to France from India, and took possession of the house, lands, wife, &c. of a man whom he strongly resembled, and who, by four or five years absence from his family, was so forgotten by
them

them that neither brother nor sisters found out the imposture—their careffes and obedience, their rents and profits were all intended to the person of another man, and were only paid to him by a fatal but innocent **MISTAKE**. But when the jury condemned a man wholly unconcerned in the business to suffer for a crime one of themselves had committed, nor ever found out that good evidence was wanting to prove his guilt, till the real perpetrator of the murder owned it himself in private to the judge—they acted with too little caution and delicacy, and have been always justly censured for the **ERROR**. The facts are all acknowledged ones.

MOB, POPULACE, THE LOW PEOPLE, THE
VULGAR;

DENOMINATIONS by which several conditions of men delight in describing those below them in regard to talents, birth, or fortune:—the great VULGAR and the small, says Cowley, speaking of ignorant persons; but we commonly apply it to those whose coarseness of manners and meanness of behaviour preclude them from admission into elegant or civil society. And so true is this position, that descent, however illustrious, will not be found sufficient to keep persons out of low life and company who have an innate propensity as it were towards debasing themselves; witness some unhappy females, who, although highly born and decently educated, are contented to lead and

finish their lives amongst the dregs of society, apparently from original taste.

Meantime nothing is so offensive to English men or women *in general* (for exceptions only serve to prove the rule), as to be rated among the LOW PEOPLE or the VULGAR, conscious that every native of our happy country may die a gentleman if he will but learn to live like one. Even those whom every soul but themselves count as members of the POPULACE, wish not to be thought such; but, if touched on that string which vibrates at the word honour or genteel behaviour, will speedily join in despising a MOB, and unite themselves to that party which boasts better education. It is indeed a proof of the vilest depravity when man is so far debased as to delight in his own meanness, and say with the French, for whom that baseness was reserved, *Long live the sans-culottes!* We will however hope better illumination

illumination even to *them*; and as 'tis the first characteristic of their sect to be unstable, the old grammatical axiom may end perhaps at last in a maxim of politics, when we say, *Neutrum modo, mas modo VULGUS.*

MONEY, CASH, COLE, ASSETS, READY RINO,
CHINK, CORIANDERS;

FORM a string of hateful words—synonymous enough, however, or nearly so, in the vulgar and despicable dialect of coarse traders in the hour of merriment; but to be ever sedulously avoided by those who mean to be thought eminent for choice of phrase and elegance of conversation. The first is, after all these heavy denunciations, a necessary and proper term, when business comes to be seriously spoken upon: the second is always pert and pedantic, unless used in its

native soil, the banker's shop, where it means coin, opposed to notes; such MONEY as may be kept in a CAISSE or strong-box, is properly and from that derivation justly denominated CASH. The fourth word on this unpleasing list is likewise of French etymology, and belongs rather to the cant of lawyers than of merchants. When a man dies, his executors and their attorney begin to enquire if he has left ASSETS (meaning ASSEZ) sufficient for payment of legacies, debts, dues, &c.: The others are nothing better than a mere jargon of school-boys, 'prentices, &c. and so surely are these terms excluded civil society, and so attentive must foreigners be never to pronounce them, that I am confident a nobleman would scruple to introduce the best recommended son of his own best friend in England, to Sir William Hamilton or Sir Robert Murray Keith at Naples or Vienna, should the youth in his first visit give my lord to understand that he

“ took

“took care not to set out from home without having touched the *COLE*, provided the *READY RINO*, and tipt Old Squaretoes for the *CORIANDERS*.”

Nothing is so certain a brand of beggary in our country as coarse and vulgar language. We know almost the street a man resides in here at London—at least the company he has kept—by a peculiar strain of discourse, which though endurable enough so long as the talk is serious, relapses into wretchedness the moment a jest is attempted. I have heard Dr. Johnson say there was such a thing as a city voice—a city laugh there is, that’s certain, different from that of the people who inhabit, and have from their youth inhabited, the court end of the town.

It appears from some of Martial’s epigrams, meantime, and there are corroborating reasons to believe, that in old times as well as now some waggish way was always adopted by low people, when speaking of

pecuniary concerns: and *NUMMI* was certainly a cant word at Rome, because *Numa* first coined silver, which he substituted for the scraps of leather then in use; and when a fellow filled his bag with *NUMMI*, he was I trust talking no higher language than he who in our country wishes for the *CHINK*, or boasts his familiarity with *KING GEORGE'S PICTURE*.

It may be worth observation, and has I think been hinted at in the First Volume, that to describe any thing by its causes is less likely to please or be right in conversation than describing the same by its adjuncts; and perhaps the Milanese patois owes much of its grossness to the contrary practice. They call a chair *quadrega* or *four-legs*; a fan *crespin* or *crackling-thing*; the door *l'uscio* or *the going out place*. No wonder, say my English readers, that this dialect is reckoned a coarse one: while 'tis notoriously a mean phrase here to ask a gentleman—

gentleman—"Well, Sir, how goes your *Tompion*?" meaning—"Pray what is the time o' day by your watch?" made possibly by that artist; or—"So, my lady, how does your *moufer*?" to a woman of quality if she is fond of a favourite cat. I know not whether vice and folly are half as attentively avoided by elegant people in Great Britain as such expressions; but this I know, that 'tis difficult to endure even virtue and wisdom combined with so much grossness.

MYSTERY, SACRED OBSCURITY.

THE first of these is the word for which the last is merely a periphrasis, and both seem likely enough to be discarded in this self-sufficient age, when examination takes place of thankfulness, and the spirit of investigating precludes much of reverence

even to celestial envelopment. Our rash and intrusive philosophy, like Homer's Patroclus, strikes even against the cloud which veils Apollo or Destiny from our nearer view, and, scorning all that once was reckoned awful, seeks to tear down the very branches of that tree, whose fruit, even when carefully gathered, proved fatal to us all.

MYSTERIES, like monarchs, are now found easy to get rid of; and indeed those who first began to insult Heaven were likeliest above all people to murder an anointed king. The punishment of such abominable sins is as yet concealed from our eyes in SACRED OBSCURITY; but not less certain is it for that reason—perhaps not less near.

NAME,

NAME, NOUN PROPER, NOMINAL
DISTINCTION, APPELLATIVE.

THE first of these is the word in conversation use, unless when some accidental combination forces from us one of the others. As if a person should say—"I only called the man a Hercules or a Solomon by way of APPELLATIVE, because he is so eminently wise or strong; his NAME is Richard, I have been told: and with regard to his family, it has but lately acquired any NOMINAL DISTINCTION at all, unless perhaps *Norton* or *Sutton* were added by the villagers on his first settling there, if they observed his coming from the *north town*, or the *south town*, a common reason enough; but something must be done to subdivide the word *man* into NOUN PROPER and noun common. So far the example. Augustus Cæsar met
an

an afs, fays Swift, and he had a lucky name; I meet affes enough, continues the merry Dean, but they have never lucky names. 'Tis ftrange, however, where onomancy was fo much regarded as it was in Rome, that a man fhould ever have been tempted to give his fon an *unlucky* one; yet we find Livy calling *Atrius Umber abominandi ominis nomen*; and the name *Lyco* was as unpleafing to Plautus. Edmund Smith, ever attentive to antiquity, keeps that name for the betrayer of Hippolytus in his Phædra, I remember; and there has been always an idea of good hope going with a name, however fuch fancies may be difclaimed. Why elfe do Romanifts ftill call their fons *Evangelifta* or *Natale*? Nothing can be more fenfelefs, fcarce any thing more abfurd; except chriftening a baby *Giambattifta*, as they do in all parts of Italy for ever, without reflecting that he might as rationally be called *Charlemagne*, or *Alexander the Great*, thofe being mere APPEL-

LATIVES

LATIVES that agreed only with the particular individuals on whom they were first bestowed : and I remember Dr. Johnson reprimanding a lady of his and my acquaintance for baptizing her daughter *Augusta*. The truth is, puritans who to obtain heaven for their young ones give the NAMES of *Hold-the-faith* or *Stand-fast*, are wiser than these ; and a gentleman of undoubted veracity told me once of a pious friend he had, who promised if his wife brought him a daughter that year, in which he had received some signal mercy from heaven, that he would in gratitude call the girl *Mesopotamia*, which is known by those who understand Greek to mean *the middle of rivers*, or *surrounded by waters*, and was the name of a province so discriminated. This however is at worst but idiotism ; while the calling any human creature *Emmanuel* or *Salvador* is profanation if not blasphemy. Surnames, being mere family distinctions, take a wider range,

range, and have spread strangely sure in every country—all trades, all colours, serving for cognomina; and even appellations of beasts, birds, and fishes, which Camden seems to think were originally signs where certain persons kept shops, but that usage is by other authors supposed to be of later date. Men were named from brutes before signs were known, I am told.

Local names, as *field*, *rivers*, *meadows*, and the like, are innumerable of course; and honorary ones not unfrequent—from some of the family having been a *bishop*, a *baron*, an *earl*, &c. Nor do the *sousbriquets* fail of coming in for their share, when the first man of the race was noted for a great or *broadhead*, or for being armstrong, or was eminent for some peculiar action in war, as *Shakespeare*, &c. The first of these in England are almost all Yorkshire families originally, and bore arms under King Edward the First, in his contentions with the Welch.

So

So much for Agnomina; they are common in Italy and France likewise. *Grossa Testa* is a Genoese I think, and *Grosse Teste* may I suppose be found among the emigrant French—*Beauregard* is a name well known among a lower class, whence our *Goodluk* changed for motives of interest to *Goodluck*. Men of higher consideration, meantime, were commonly named from their possessions, as Philip de Valois, &c.; and where the father was a great man, and boasted long descent of ancestry, famous in their province or district, his sons would count backwards up to the fountain-head, in Wales by Ap, in other kingdoms by Fitz, or Witz, whence illegitimate progeny not daring to do so, called themselves *Wilson*, or *Harrison*; sometimes by *matronymicks*, as *Anson*, *Nelson*, &c. *ad infinitum*. 'Tis curious enough to see how very little the methods of classing and naming mankind differ, in different parts of Europe. Every nation has its Mon-

8 sieur

fieur Boileau, Mr. Drinkwater, and Signor Bevilacquay, and the Spaniards call them properly enough *Renombres*. They indeed distinguished some families, very old ones now, by titles of infamy or *ill-luck*, as the Romans phrased it, witness *Verdugo*, *Putanero*, and others; to answer which, we have Mr. *Bastard* and Mr. *Coward*, &c. But Romanists change their names when embracing a religious order, not unreasonably—for we have now done (say they) with worldly distinctions; and conformably to this I trust (not for the reason urged by Platina), Pope Sergius set the example to succeeding pontiffs, of dismissing for ever a NAME to which he could have no succession. Mean time scholars who have had leisure and erudition to examine the language now spoken in North Wales, and prove it the true Celtic, namely one of the primary vocal modes after the dispersion of Babel, tell us, after mentioning the affinity between
that

that and the Hebrew tongue, that the NOMINAL DISTINCTION of *titans* came from a Gaulish or Celtic compound, *tud* earth, pronounced *tit*, and *tan* spreading, an overspreading people; while Rowlands, the ingenious author of an Archeological Discourse on the Antiquities of Anglesey, called *Mona Antiqua Restaurata*, pretends to show that these Titans were the Aborigines of our island, not descending, as is commonly supposed, from the ruins of any disgraced or beaten people. That Mr. Mason's beautiful ode would lose the grace of probability might perhaps be the worst consequence of such a supposition, when he says

Hail, thou harp of Phrygian frame!

In years of yore,

That Camber bore

From Troy's sepulchral flame:

With ancient Brute to Britain's shore

The mighty minstrel came.

Serene upon the burnish'd prow,

He bade her manly modes to flow—

Britain

Britain heard the descant bold,
She flung her white arms o'er the sea,
Proud in her leafy bosom to unfold
The freight of harmony.

Rowlands likewise gives us to understand how the Titan princes, who overspread Europe with conquests, were Celts, and *Hercules* no other name than *Ercbill* a destroyer; *Apollo*, *ap-haul*, filius solis, and *Minerva*, *men-arfan*, inventress of weapons. This very book I believe it is which Swift, who loved laughing better than enquiry, ridicules in his account of etymology, deriving Archimedes from Hark ye Maids, Alexander the Great from All Eggs under the Grate, and a hundred more; the work was originally printed at Dublin, incorrectly enough, about the year 1723. Monsieur le Comte de Gebelin certainly had seen it, though I know not whether he speaks of his obligations in his *Monde Primitif*; nor know I what became of that design, for which

Elmsly

Elmsly took in subscriptions in the year 1772 as I remember.

Mean while Rowlands' account of the patriarch's names in Hebrew is very striking, and, if it has not been contradicted by men more learned than himself, deserves admiration rather than contempt; as it was probably the original reason why Puritans, who study the Old Testament more than Romanists *can*, or Anglicans *will* study it, have been led to baptize their children with long sentences, as this famous one,

If Christ had not died for thee thou hadst been damned—Dobson.

by this means obliging the person to recollect his Redeemer, every time he signed his own name; a practice of good intent, but leading on to absurdity of the grossest kind, as in the blockhead who fancied some virtue contained in the NOMINAL DISTINC-

TION of Mesopotamia, only because he had read that word in the Bible.

To return however to our Welch critic : He says, “ that the NAMES imposed by the Hebrew language were generally such as betokened the nature, or some eminent properties of the things NAMED, or were compounded of such as did—witness the Antediluvian names of the first patriarchs, well worthy the consideration of modern Jews, who upon examination will find that they contain and mystically exhibit a concise and wonderful scheme of prophecy, in their own Hebrew tongue, of the restoration of fallen mankind by a bleeding Messiah, as will appear by the following table :

Adam,	—	Man,
Seth,	—	set or placed,
Enosh,	—	in misery,
Kainan,	—	lamenting :
		Mahaleel,

Mahaleel, — blessed *God*
 Jared, — shall come down,
 Henoch, — teaching,
 Methuselah, that his *death* will send,
 Lamech, to humbled smitten man,
 Noah. — consolation.

Such a curiosity in literature might attract attention at any time, most of all surely in this astonishing century, when such various events pressing forward urge the imagination to expect still greater. The star, which miraculously shone forth in the East, may possibly at no distant period illuminate the ten tribes, and light them on their return to happiness and favour. Mean time all Orientalists give appellations after the Jewish manner I believe: Abdalla means *Servant of God*, as I have read;—Soliman, or Solomon, for 'tis the same they say, implies *peaceable*, as doth our common Saxon termination *fred*. Winni*fred* is *Win-peace*;

Alfred is *All-peace*; while some ancient writers take notice that the *names* of barbarous nations are ever concise and expressive: It was therefore deemed a duty in old times to keep up the honour of the *NAME*. *Severus, Probus, and Aurelius*, were called *sui nominis imperatores*; and when Clothayre, king of France, was baptized, one stood by the font and cried,

Crescat puer! et hujus fit nominis executor.

One might add to all this, that *Marechal Saxe married a lady* he had no violent attachment to, only because her Christian *NAME* was *Victoire*. Nor did she conquer him at last; they lived ill together, and parted.

NARRATION, ACCOUNT, RECITAL.

IN order to give a good ACCOUNT of the fact (say we), 'tis necessary to hear a clear RECITAL of the circumstances; but if we mean to make a pleasing NARRATION, those circumstances should not be dwelt on too minutely, but rather one selected from the rest, to set in a full light. Whoever means to please in conversation, seeing no person more attended to than he who tells an agreeable story, concludes too hastily that his own fame will be firmly established by a like means; and so gives his time up to the collection and RECITAL of anecdotes. Here, however, is our adventurer likely enough to fail; for either his fact is too notorious, and he sees his audience turn even involuntarily away from a tale told them yesterday perhaps by a more pleasing narra-

tor; or it is too obscure, and incapable of interesting his hearers. Were we to investigate the reason why narratives please better in a mixed company, than sentiment; we might discover that he who draws from his own mind to entertain his circle will soon be tempted to dogmatize, and assume the air, with the powers of a teacher; while the man, who is ever ready to tell one somewhat unknown before, adds an idea to the listener's stock, without forcing on us that of our own inferiority—He is in possession of a fact more than we are—that's all; and he communicates that fact for our amusement.

NATION, COUNTRY, KINGDOM,

A R E all of them collective terms, well understood, and at first sight only synonymous. A moment's reflection shows us
many

many COUNTRIES which are not kingdoms, and some KINGDOMS which include not the whole NATION to which they apparently belong. The first of these words is used in some universities for the distinction of the scholars, and professors of colleges. The faculty of Paris consists of four, and when the procureur of that which is called the French NATION speaks in public, his style is *Honoranda Gallorum Natio*. I hope they have changed their phrase now, when all KINGDOMS, COUNTRIES, NATIONS, and LANGUAGES, unite in abhorrence of their late disgraceful conduct towards the good house of Bourbon, so named from Archibald Borbonius in the year 1127, whose impress was a globe, and round it this anagram of the earl's name, *Orbi bonus*. The times how changed in this fatal year to Frenchmen, 1793!

Strokes of national character, national humour, however, still exist: with regard to

the latter, we see *their* bons mots still untranslatable beyond those of other kingdoms; and our authors plunder French comedies in vain; the humour loses and evaporates: witness Farquhar's endeavour to force into his *Inconstant* *, the gay reply made by Le prince de Guemenè, when Louis Quatorze's queen, a grave Spaniard, seriously proposed putting the famous Ninon de l'Enclos among *les filles repenties*.—"Madam," answered the courtier, "*elle n'est ni fille, ni repentie*."

This was NATIONAL pleasantry, and will not translate for that reason.—No more will that proof of John Bull's NATIONAL character, told of a fellow, who, when king Charles the First of England lay before Rochelle, was employed by that prince as a diver, to carry papers, &c. which having done most dextrously, the good-natured sovereign bid him name his own reward.—
 "Something to drink your majesty's health,

* See Farquhar, vol. ii. p. 52.

that's all," quoth the man. "Blockhead!" exclaimed the duke of Buckingham, who stood in presence, and was provoked at his stupidity for asking nothing better, "why didst not *drink* when thou wert under water?"—"Why so I did, master!" replied the clown; "but the water was salt you know, so it made me the more a-dry."

NECROMANCY, DIVINATION, ENCHANTMENT,

GO for fynonymes only because they have been rejected all together as impossibilities, or else condemned all together as crimes:—they are strictly not fynonymous, however. The first, which means calling up the shades of dead men to inform us concerning our future fortunes, does not appear to be in any sense within the power *now* of living wight; and when it was, God made strict laws to forbear the exertion

I tion

tion of such NECROMANCY, which could only produce sad and melancholy effects.

Heaven from all creatures hides the Book of Fate : for which reason DIVINATION of all kinds, either by *Sortes* as the ancients used, or by chiromancy, which the modern gypsies vainly pretend to, or by astrological speculations—or by sympathetick touch, or animal magnetism—or any other method, should be discouraged by society, and punished by our laws ; instead of publishing the Conjuror's Magazine, and advertizing the lady in such a street, who professes the knowledge of futurity, and gains an infamous livelihood out of the folly of her fellow creatures. Natural ENCHANTMENT meantime certainly does subsist, and the powers of fascination exerted from animals towards each other are too strong to be denied. The great serpents of India live by the powers of their eye, which they fix on small birds, so as to detain them on a twig
till

till caught—and incapacitate them from flying away, till, like Congreve's Old Bachelor, treated in much the same way by a pretty wench, they run into the danger, as he says, to avoid the apprehension. A setting dog exercises somewhat of a like art upon the partridges I think; and that a mouse will run down the throat of a large toad confined in the same small room, has been proved by ocular demonstration.

The three words are for all these reasons not synonymous.

NEUTRALITY AND INDIFFERENCE.

THESE words appear synonymous when applied to public use; but if pronounced upon common or domestic occasions, one is apt, the other impertinent. I must make myself understood by example.

We

We say then properly, that, had Great Britain looked coldly on the late occurrences of Europe, had she beheld the invasion of Holland, the massacres in France, the murder of a blameless sovereign, and the daily outrages committed against religion and good morals, with fullen NEUTRALITY and frigid INDIFFERENCE, her punishment would soon have commenced by the effects of that spirit of proselytism that distinguishes fanatics and deists, and prompts them to carry confusion into every state—ruin, overwhelming ruin upon every church.

On the other hand should we, speaking of a marriage, observe how a couple once so apparently united, now look on each other with NEUTRALITY, all would laugh; the word in this case must be INDIFFERENCE, the other will not do.

NIMBLY,

NIMBLY, QUICKLY, SPEEDILY, SWIFTLY,
FAST.

THAT these adverbs are not strictly synonymous—can I verily think be learned only by conversation, or by trifling books like this, wholly and solely colloquial: and a foreigner must give up some empty moments to the mere chat of our language, before he finds out that 'tis most agreeable to common usage to say that a rabbit runs very NIMBLY for a little while, but has no strength or breath to continue long the same pace; while we tell each other familiarly how the king's messenger came SPEEDILY from Madrid the other day with some good news, which he could not have done neither, but that the packet sails very SWIFTLY—No, not if he had been as famous for walking FAST as Powell the Pedestrian, who
went

went on foot to York and back again in five days, when he was five-and-fifty years old.

Meantime 'tis no bad general rule to recollect, that the first of these adverbs is scarce ever used but of small things, and upon slight occasions; that the last is in most common and daily service; and that the other two are most expressive if we speak concerning a grayhound or a race-horse.

The word NIMBLY seems at first sight incapable of being made sublime on any occasion—it has however a striking effect upon the stage in those incantation songs where the witches enumerate their pleasures, in Macbeth; and is wonderfully seconded by Purcell's musick, when they say,

We nimbly, nimbly, nimbly, nimbly, nimbly dance
our fill,

To the echo, to the echo—of some hollow hill.

These we must remember though to be
Dæmons,

Dæmons, or Piskies, in whom activity is still supposed to be combined with malice and mischief; the words are not Shakespeare's, but belong to an old and curious drama on the subject of Rosmunda, and called *The Witch, a Tragi-Comedie*. But I shall forget the synonyme second on our list; and although by that method I should undoubtedly finish my work more QUICKLY, it would be exceedingly ill done indeed, and deserve very heavy censure.

NOTORIOUS, APPARENT, EVIDENT.

THESE run in a sort of climax; for a thing may be made APPARENT to some, when 'tis by no means EVIDENT to many, or NOTORIOUS to all. The last word has of late years contributed to drive the other two out of good company—although our best
2 authors,

authors, in colloquial and easy style, use it commonly in a bad sense. While the superiority of English sailors on all well-tryed occasions has been EVIDENT, and while it was APPARENT that our sea-officers understood the forming a line, and choosng a happy moment for engaging, &c. it is NOTORIOUS that the French fight against sails and rigging: ever studious to avoid close encounter, they provide for escape before they begin the battle, which on their side consists chiefly in employing the enemy upon other business, by distressing them for want of shrouds, tackling, and the like—thus impeding the return of the vessel home after a victory, and giving up immediate glory, for future mean advantage.

NOW,

NOW, AT PRESENT, THIS INSTANT.

WHILE metaphysicians expand their subtleties into imperceptibility upon this fatal monosyllable, one would hope that conversation might go on without dispute concerning what flies away like the witches in Macbeth, who, while we contend about the nature of their existence, *make themselves air, into which they vanish*. So, alas ! does NOW ; the present moment passing away even before the word is written that explains it. We may tell foreigners, however, that 'tis usual in our language, when calling in a hurry, to cry NOW, NOW, as the quickest expression, I suppose, for urging another to immediate haste. " AT PRESENT we cannot come to you"—is a common phrase—He was here THIS INSTANT, means, 'tis not an instant scarcely since he was here : but it does cer-

tainly mean time *past*; for one says to a person who looking round misses the individual sought for—Why, she is here NOW, cannot you see her?

I thought we were to begin upon the subject NOW, says a man impatient of decision. We *will* begin THIS INSTANT, replies his cooler friend (meaning a *future* time, though near); AT PRESENT it would not be so proper. These things are difficult to foreigners; nor can I guess why both time *past*, and time to come, should both be hourly and commonly expressed by THIS INSTANT, which at first view appears improper enough. In a conversation when it was proposed to write an *impromptu* upon NOW, this pretty quatrain was produced by *Della Crusca*, who had been asserting that all *past* actions were nihilities, and the immediate moment was the whole of human existence.

One endless now stands o'er th' eventful stream
Of all that *may be* with colossal stride ;
And fees beneath life's proudest pageants gleam,
And fees beneath the wrecks of empire glide.

A partial friend in company replied :

'Tis yours the PRESENT MOMENT to redeem,
And powerful snatch from time's too rapid stream,
While, self-impell'd, the rest redundant roll,
Slumb'ring to stagnate in oblivion's pool.

We have NOW I think pretty well dispatched this synonymy.

NOXIOUS, MISCHIEVOUS, PERNICIOUS,
HURTFUL, BANEFUL,

ARE all, except one, words of contemptuous abhorrence : yet may a foreigner misapply them, if not informed that we call a lion a destructive animal, and the Apulian spider a NOXIOUS insect ; whilst all agree that a

MISCHIEVOUS boy is at any rate a very offensive and tormenting inmate to a grave gentleman or elegant lady : but if he should once take a fancy to put laurel leaves in their tea-pot, such a trick might prove PERNICIOUS to the whole family, as that plant is in its nature HURTFUL, and a distillation from it not only poisonous, but actually BANEFUL ; the man who swallows laurel water not living long enough, 'tis said, even to set down the cup ; so sudden and so dreadful are its effects. Such reflections should make us shun people who are said to be only MISCHIEVOUS, as they are likely enough to end in being most PERNICIOUS companions.

NOYSOME,

NOYSOME, OFFENSIVE, DISGUSTING.

THE first of these unpleasing adjectives is of late commonly written NOISOME, because derived from the Italian *noioso*: as it takes root immediately however from our own English verb to ANNOY, it has a claim to the *y-Grec*. 'Tis not the more synonymous with noxious or destructive, because we find it sometimes attributed to things which are dangerous in their nature: for although the smallpox or pestilence are justly called NOISOME diseases, it is not because they kill, but because they OFFEND us, that they are so termed. A bad smell can scarce attack life, but it has a just pretension to all the epithets upon the list: so has indecent talk, which is exceedingly OFFENSIVE and DISGUSTING, and drives delicate people from a company as surely as

the fox drives the badger from his hole, by an equally NOISOME contrivance.

NUGATORY, THIN, SLIGHT, FLIMSY, FUTILE.

ANY thing of a texture nearly approaching to aerial, any thing near the nature of clouds, and easily blown away, might, one would suppose, have fair pretension to these adjectives—yet we appropriate them to particular matters by mere colloquial custom :—they are synonymous only when speaking of certain empty tales, or arguments void of solidity, which may without difficulty deserve them all ; but we cannot say a silk however SLIGHT is NUGATORY, or call a THIN muslin, though soon worn out, a FUTILE mode of dress—without gross pedantry. One of the pretty books in our language most resembling

sembling the French *Anas*, is perhaps read the less for having a modest title, and being called *Nugæ Antiquæ*; whilst a hundred FLIMSY compositions of infinitely less value attract the eyes of our young people, and please a trifling age, which although it professes to desire amusement only, not instruction; the book that pleases it must be dogmatical, though the reasoning be SLIGHT; and those melodies which charm must be called *simple*, not FLIMSY. Our dress and conversation being of late calculated for mere THINNESS, we will hope such fashions may be FUTILE, and that the NUGATORY reports, empty nothings made on purpose to delight such sylph-like characters, will fade away on approach of a new year, teeming as it appears with very serious and weighty events.

TO NULLIFY, TO ANNUL, TO DISANNUL,
TO MAKE NULL AND VOID.

THESE verbs stand in conversation chiefly in the place of the verb to annihilate, or rather between that and the softer phrase of to render ineffectual. Horatio's arguments, say we, were rendered NULL and VOID, at least in my opinion, by what our friend Cleomenes urged against them: but no man better knows than he, how to NULLIFY the discourse of his competitor without annihilating the speaker either in his own eyes, or those of the auditors; as a good legislator will see the way to ANNUL a statute no longer useful or necessary, without taking away by direct annihilation all trace or remembrance of its former utility. The third verb is a favourite among the vulgar here in England, who misapply it

it comically enough. I asked the late Lord Halifax's gardener for a walk and summer-house I used to see at Horton: "There was such a walk once (replies the man), but my Lord DISANNULLED it."

NUMB, TORPID, MOTIONLESS,

ARE not synonymous, because they are mere gradations of the dreadful malady which some animals have the power of producing in others, given them apparently for self-defence, as the gymnotus electricus and torpedo in particular. The sensation they induce often however comes by nature, or some accidental injury done to the spinal marrow, which renders a limb first NUMB, or with something like a half consciousness of the privation befallen it, which faint power of feeling goes off when the senses become
more

more **TORPID**; and it seems to me that the person, who instead of quickening his pace stands **MOTIONLESS** in the hour of surprise or terror, discovers a fatal disposition or tendency in the habit to those diseases so difficult to cure and so melancholy to behold; where life subsists but to exhibit a picture of distress, where the animal survives the man, and holds him up a shame to medicine, a beacon for philosophy.

**OBSTINATE, PERTINACIOUS, FIXED,
RESOLUTE, STEADY, PERSEVERING,
CONSTANT.**

THESE take different acceptations to agree with their substantives when used in their proper places; and even as adverbs, we say in general that a man is **PERTINACIOUS** in attack, **OBSTINATE** in defence of his argument;

argument ; and sometimes we may see people **FIXED** in belief, while they are far enough from being **CONSTANT** to the practice of such virtue as their faith requires. **RESOLUTE** seems a passive quality of the mind, and **STEADY** should be ever opposed to *inclination*, as it seems to imply uprightness and inflexibility—walking right onward, without turning (as says the Scripture) to the right hand or to the left :

'True, 'tis a narrow path that leads to blifs ;

But right afore, there is no precipice :

Fear makes men look aside, and so their footing
mifs.

DRYDEN.

Of the remaining word I find the most elegant example in the preface to Jacob Bryant's Book of Mythology.—“ We are often (says he), by the importunity of a **PERSEVERING** writer, teased into an unsatisfactory compliance, and yield a painful assent ; but upon closing the volume our scruples return, and we relapse into doubts and darkness.”

darkness." Such is not his own mode of convincing, however. His Treatise on the Authenticity of Scripture, and the Truth of our holy Religion, can find no rival nearer than Grotius; whilst our English Dissertation ought to be neglected by no rank or condition of men, who esteem sound learning, revere piety, or wish for clear information.

TO OBSTRUCT, TO THWART, TO HINDER,
TO RETARD.

THESE words can scarcely sure be thought synonymous, while daily experience shews us some foolishly officious endeavours to RETARD a journey, a marriage, or disposition of an estate, which at last can perhaps only be THWARTED, not finally HINDERED—or if at length it should remain frustrated for ever, those who contributed to

OBSTRUCT

OBSTRUCT the business will have discovered more petty malice than deep thought upon the subject ; which would inform such reasoners, that he who leaves an event clear of perplexities and difficulty is more likely to see it neglected or forgotten, than the man who stimulates passion by opposing its violence with feeble checks, and accelerates the rapidity of its current by laying weak obstructions in its way.

OCCASION AND OPPORTUNITY

ARE often mistaken for synonymes by such as, being accustomed to think in French or in Italian, translate into English as they speak ; and rejoicing in an OPPORTUNITY to introduce a phrase with which they were before acquainted, wait not to produce it on a proper OCCASION : for books will but in-

crease such difficulties, and the study of our colloquial language in elegant and well-instructed societies alone can smooth it. My chief reason for undertaking a work so needless to others, so hazardous to myself, was because it afforded me an OPPORTUNITY of shewing my zeal in the service of foreigners: for which purpose of being useful to *them*, I hourly wish my abilities were greater, having every moment OCCASION gratefully to recollect the pleasant days I spent in Italy principally, where I was myself a stranger, and where I experienced that delicacy of attention and evident desire to be pleased with all I said, which ingratitude herself would find it difficult to forget, while one spark of self-love yet remained unextinguished in her bosom.

OFFICIOUS, FORWARD TO RENDER UNDESIRABLE SERVICES, IMPORTUNATELY KIND, TROUBLESOME.

THE first word here is commonly used in a bad sense certainly, and so Johnson understood it in his Dictionary ; yet we find him many years after considering it more tenderly, when speaking of a dead dependant whom he loved, he says,

Well tried through many a varying year,

See Levett to the grave descend ;

OFFICIOUS, innocent, sincere,

Of every friendless name the friend.

Johnson, indeed, always thinking neglect the worst misfortune that could befall a man, looked on a character of this description with less aversion than I do, who am apt to think that among the petty pests of society, after a weak foe comes an OFFICIOUS friend—

friend—who, like the man in Theophrastus, holds his acquaintance by the button to entreat his care for his *own sister's* health, till the cause is lost which he was going to defend—who crams your sick children with cake, advises immediate inoculation, and fetches in the surgeon himself, that the business may not be delayed—who hurries people into marriage before the settlements are drawn, advising them not to put off their happiness, but steal a wedding while the old folks are consulting, &c.—who proclaims a bankruptcy which might have been prevented, and gives you notice to save what you have in his hands, by taking up goods instead of cash—who, in his zeal for the reconciliation of his two best friends, traps them into a sudden meeting, shuts them into a room together before their resentment is cooled, crying *Now* kiss and be friends; you honest dogs, *do*; and stands amazed to hear in an hour's time that they have cut each other's

other's throat. These men deserve a rougher appellation than TROUBLESOME: yet 'tis the scourge of their acquaintance to be obliged now and then to look civil upon and even to *thank* them for their IMPORTUNATE KINDNESS;--while, FORWARD TO RENDER UNDESIRE*D SERVICES*—such they pretend to think them—fellows of this description sit at home wondering at the world's ingratitude, when every house which has common sense within its walls shuts them out at the gate.

ORATORY, ELOQUENCE, RHETORICK.

TO cursory readers these words may possibly seem to approach nearer to synonymy than they will be found to do on closer inspection and severer scrutiny. Each term looks back perpetually to its derivation; and

the first of them is even in our common talk naturally applied to him who solicits, requests, beseeches, pleading some cause of the helpless or distressed, with ELOQUENCE of address and skill in RHETORICK. The original sense, as used in our courts of chancery, when the person supplicating is styled your ORATOR or ORATRIX, lies still concealed under our colloquial language, and we yield the palm of ORATORY to him who best knows the arts of *persuasion*. For Warwick is a subtle ORATOR, says one who fears his powers of entreaty, in Shakespeare's Henry the Sixth; whilst ELOQUENCE implies more properly a plenitude of words, and adroitness in arranging them, with a sweet voice and pleasing volubility of utterance. Without all these 'tis difficult to shine as a perfect RHETORICIAN; though I have seen silent ORATORY more capable of touching our hearts than any tropes or figures—aye, or than all the graces of neat articulation,

lation, added to all the science of RHETORICK. As proof of this, who would not rather choofe Mrs. Siddons to plead a cause for immediate pardon from one's fovereign than Sheridan or Fox? Phrafeology is confounded and invention frozen before the genuine expreffion of a throbbing heart; and Quintilian faid truly, that to fpeak well we muft *feel fincerely*. This was in cafes of ORATORY, however. ELOQUENCE is fhewn in defcription chiefly; and though it does not fet the place defcribed before your eyes more exactly than lefs ornamented difcourfe would have done, it gives a momentary exaltation and delight to the mind, calls round a pleafing train of imagery, and furnifhes elegant ideas for future combination.

I have a friend particularly eminent in fuch powers of charming her audience; who, although they leave her fociety more dazzled perhaps than instructed, find perpetual fources of entertainment by reflecting on the

scenes so sweetly brought before their view,
in words so choice and well adapted, yet
poured forth with fluency which knows not,
and copiousness which needs not hesitation.
When she reads this, however, Mrs. P——
will acknowledge that the very rules and
terms of RHETORICK are unknown to *her*,
so great is the distance between our candi-
dates for synonymy. 'Tis in the House of
Commons we must seek inversion and
prolepsis, every figure of the art, employed
with all the skill of those who seek to baffle
where they scarcely mean to convince—or
where, convinced already, they mean to main-
tain the side they have chosen to support, in
defiance of the champions opposite, to whose
triumph they wish not to bear witness. Here
ORATORY has no place, according to Dr.
Johnson; who said no man was ever per-
suaded to give a vote contrary to what he
intended in the morning, by any arguments,
or any ELOQUENCE heard within those
walls.

walls. He said too that no preacher, however popular, ever prevailed on one of the congregation to give more at a charity sermon than he had resolved on at leaving home. These positions *may* be true; yet is ORATORY a charming thing, ELOQUENCE a fine thing, and RHETORICK a great thing—for it comprises them both.

ORDER, METHOD, REGULATION,
ARRANGEMENT.

THAT these words were or were not synonymous might have been always doubtful; that the qualities they describe are necessary to society, remained uncontroverted till a very short time ago. Truth is, that in every ARRANGEMENT there must be METHOD, and to obtain ORDER we must begin by REGULATION. For although it was well as-

serted in an admirable sermon preached at one of our great London churches, and printed at the request of an associating committee, that equalization was a thing impossible, and that whenever the attempt is made fatal will be the consequences; but the event must always be the same: because agitation cannot alter the nature of fluids or their specific gravity—when the agitation has ceased, says this excellent writer, the true level of each will be found—Some experiments militating against this apparently certain position prompt my fears, lest in moral as in natural philosophy, there is more danger of some parts being devoured by the rest, than this author seems to apprehend. Yet 'tis well known that one ounce of camphor will be so dissolved and apparently so annihilated, that neither scent, nor taste, nor alteration of transparency can be found in the phial, if grated into an ounce of alcohol; 'tis likewise known, that by addition of some fair clean

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water

water the camphor shall again be disengaged from the spirit, and rise to the surface once more, white, solid, perfect, without diminution of its weight, smell, or medical efficacy from the experiment.

Things have, I fear, a natural tendency to relapse into that chaotic state whence they first were called forth by the voice of God, for the comfort and advantage of his reasoning creatures ; and when they impiously reject those comforts and deny those advantages, one trembles lest the WORD which separated the confusion into various ORDERS, and METHODIZED the beautiful ARRANGEMENT, should by repeated insults be provoked to withdraw the inspiring breath, at touch of which,

When Nature underneath a heap
Of jarring atoms lay,
And could not heave her head ;
The tuneful voice was heard on high,
Arise, ye more than dead !

Then hot, and cold, and moist, and dry,

In ORDER to their stations leap,

And musick's pow'r obey. DRYDEN.

When God in wrath no longer sends his grace among mankind, we see them soon degenerate into much worse than beasts. Nature's limits are quickly leaped over, when the curb of religious worship is flung aside: as our cool camphor is no longer found where the incalcescent furor prevails over every particle, and melts it undistinguished in the general mass. There would it lie eternally, if the clear element was not once more thrown in, to prove those powers of resuscitation which only can belong to purity immaculate. Loss of ORDER in the ARRANGEMENTS of civil society would produce, nay does produce, the most fatal of all consequences; while rewards for industry and excitements to honourable actions are no more; the very words Loss and Gain, Virtue and Vice, must be erased from our new vocabulary,

lary, and Dante's Inscription on the Gates of Hell set in their place; for where all are equal *within*, these words do well *without*:

Lasciate ogni speranza voi ch' entrate.

Leave Hope behind, all you who enter here.

ORNAMENT, EMBELLISHMENT,
DECORATION.

MUNDITIIS capimur, says Ovid; and our stern philosopher Johnson confessed that the world was a pill no mortal could endure without gilding. Let then life's theatre enjoy its due DECORATIONS, nor hope that any acting will make it supportable without them; for although every ORNAMENT does not contribute towards the EMBELLISHMENT of that which it is destined to adorn, we should attribute the failure to unskilfulness—

ness—remembering that the words are not strictly synonymous, and that Pope said wisely,

Even in an ORNAMENT its place remark,
Nor in an hermitage set Doctor Clarke.

Neither of the other substantives would here have expressed the poet's meaning; because setting the statue of a courtier in a hermitage, or lone cell devoted to retirement and solitary speculation, was a manifest breach of *DECORUM*, whence the last word upon the list takes its derivation—and as *EMBELLISHMENT* of the Queen's garden was the purpose aimed at, Pope reasonably enough rail-
lies the awkward display of *ORNAMENT*, where nothing was made more beautiful by the addition. To *DECORATE* life however with honours, orders, titles, and shews of well regulated festivity, has ever been accounted politic and rational; nor can I think those individuals either wise or good who
seek

seek so sedulously to level all distinctions, to destroy all the ORNAMENTS of life, and reduce man to his primæval state of savage hunger and unfeeling ferocity. Such spirit of returning to a situation long escaped from argues no philosophic vigour in this age, but rather exhibits somewhat of senile debility. The serpent's tail here comes too near the mouth ; and when original notions spun out to thinness, or sicklied over by dotage, discover a disposition of reverting weakly to the first colour, 'tis a bad sign indeed : an ugly symptom, proving the world's old age, and consequent tendency of going back to babyhood ; imitating as the year does at fall of the leaf that shed of blossoms which precedes the spring. Oh ! let us still beware a wintry sun, whose oblique rays but serve to dazzle and confound our sight, and never rises high enough to warm or cheer us !

ORTHODOXY,

ORTHODOXY, SOUNDNESS OF OPINION,
NOT HERETICAL.

THE first of these only expresses in a word what the others explain periphrastically, and is become a word much out of fashion, as is the quality understood by it: nor can I guess where foreigners could ever have heard it named, among good company, had not the late attempts against its very existence forced it into notice. Swift should have said concerning ORTHODOXY that which he prædicated not so truly of Religion herself—that she resembled a foot-ball left in the dirt neglected, till some one kicking it began the game, which oftentimes was carried on with hazard to the players' lives, when *once well entered*. This is all admirably expressed with regard to religious *OPINION*; while the true worship of God
may

may well reside in the heart, and the four first commandments be devoutly obeyed, yet escape man's observation of our conduct: for mystic piety confers with heaven, little disturbed by controversial reasoning; but Church Establishment is in its own nature a cause of public concern, and if good order is to be preserved, and Ecclesiastical Authority, ordained by God himself—let us resolve to maintain ORTHODOXY, and keep HERETICAL OPINIONS from being publicly broached among us, by every means consistent with Christian charity—of which it is a branch to preserve our youth from being tainted with a desire of disputing or deriding holy ordinances, long complied with by their betters, after examinations which the present contemners of them have I trust scarce time or scholarship enough to investigate before they throw them aside. Long indeed has our old Anglican episcopalian church stood like the rock among the rapids of Niagara, increasing

increasing in size and strength from every effort to overturn it : and although for that purpose fanaticism should for a while co-operate with infidelity, long will it yet remain, spite of the plan which Mr. Burke discovered before its open avowal—the regular and not ill-laid plan, invented latterly by French philosophers, for destroying the Christian religion in this quarter of the globe—desiring, as we now plainly see they do, to leave the church of Christ a lifeless clay, a *caput mortuum*, or at best, like their own hapless prince, a *sine nomine corpus*—torn by the tiger, drawn dry by the weasel, and preyed upon when putrid by buzzing musquitoes, non-descripts in pigmy voracity.

OSTEN-

OSTENTATION, PRIDE, VANITY, SELF-
SUFFICIENCY,

CAN scarcely be called in a strict sense synonymous; if one may say with truth, as sure 'tis easy, that though a man shall be well-bred enough sincerely to despise the making empty OSTENTATION of his talents, he may nevertheless feel secret complacency, and even PRIDE in them, which opposition from an equal, or any other well-managed collision, will infallibly force out, with unequivocal marks of that last-named quality's constant residence in his heart; while boyish VANITY often prompts people of much meaner abilities to attract notice in conversation, from ill-understood paradoxes, &c. till they have been clearly shewn how SELF-SUFFICIENCY forms deeper resentment almost in every breast than even serious injuries by fraud or force; and that it is the
peculiar

peculiar province of good breeding to restrain those violent attacks it makes upon one's peace, and upon what the French emphatically call a man's *amour-propre*. Other examples might be given of these offensive dispositions; for we refuse to salute an inferior through PRIDE I believe, and meanly solicit attention from people of higher rank out of pure simple VANITY: but gayer OSTENTATION displays her pretensions to notice with absurd pomp, while brutal SELF-SUFFICIENCY despising help, and hooting away instruction, grossly assumes that which the rest are courting, and, stiff in brassy impudence, thrusts all aside, seizes the first post, and keeps it till kicked out.

The different cures for these different diseases of the mind point out their various pathognomic symptoms—as in corporeal maladies, the marking symptom points out the mode of cure; for OSTENTATION will ever be best extinguished by ridicule, and

PRIDE

PRIDE by mortification. VANITY, light in her own nature, takes wing immediately at the first sight of contempt, or even neglect; while SELF-SUFFICIENCY owns no confutation but a cudgel. Doctor Young says prettily, That the vain man is a beggar of admiration—Now to be a beggar, adds he, is no creditable profession; yet is he more noble who begs bread, than he who begs a *bow*, for the bread is more worth. Theophrastus meantime, than whom no man seems more deeply to have penetrated the recesses of the human heart, gave the world, three thousand years ago almost, the sketch of an OSTENTATIOUS character, very happily, when he says, that, to show all Athens how he had sacrificed an ox that day, *his* hero stuck up the creature's head and horns upon the front of his house, that no passer by might miss seeing it, or fail to witness his opulence and piety. I have, however, seen this instance of folly surpassed

by an acquaintance of my own, whose ostentation, combined with vanity and lying, prompted him to purchase *pea-bulls* of the great fruiterers early in April, at eighteen-pence the basket, only to fling before his door, that those who passed through Parliament Street to the House of Commons might be led to think he had been eating green peas at a guinea the pint—elegancies he very wisely avoided, as he was in his own person neither a profuse man nor an epicure, though for the sake of being admired by such characters he wished to be thought both.

TO OVERREACH, TO CHEAT, TO DEFRAUD;
TO DECEIVE, TO TRICK.

THESE verbs, though almost equally discreditable, are not for that reason wholly
synony-

synonymous, while a man sometimes DEFRAUDS, who never for a moment DECEIVED one: and the juggler that CHEATS our senses only, but that with neatness of finger well called leger-de-main, is easily OVERREACHED the very next morning at market, by some of the spectators whom he TRICKED the night before, getting their money from one hand, or one pocket, to the other, without their own knowledge or consent.

The story of Decius and Alcander is the completest extant, I believe, to the purpose of keeping the first of these words clear of all the rest.—Here is a summary of it given from memory :

Decius then, a man of great figure, that had large commissions for sugar from abroad, treats with Alcander a West India merchant: both understand the market, yet cannot quickly agree, as Decius, being a man of substance, thought reasonably that no one ought to buy cheaper than himself, and Al-

cander not wanting money had certainly a right to stand for his price. While they talk on, however, Alcander's servant brings him a letter, informing him of a much larger quantity of sugars coming over than was before expected. Alcander now wished for nothing better than to sell at Decius's price, before the news was known ; but, fearing to appear precipitate, drops the discourse, and, commending the weather, artfully proposes they should enjoy it together at his country seat. The affair happening on a Saturday early in May, Decius accepts the invitation, and away they drive in Alcander's coach, agreeing to return on Tuesday morning to London.

Meanwhile Decius, riding out upon an easy pad of his friend's to get him an appetite for Monday's dinner, meets a gentleman who tells him the Barbadoes fleet was all destroyed by a storm ; and adds, that before he left the city that morning sugars were
rising

rising apace, and that 25 per cent. at least would be the advance by 'change time.

Decius now returns, and resumes the discourse which Alcander was most desirous to bring forward: and however eager one was to buy, the other felt no less passionate desire to sell:—weary alike too of counterfeiting indifference, Decius, the moment dinner was removed, throwing a guinea gayly on the table, struck the bargain at Alcander's price, and gained next morning 200l. by his sugars.

Here was no CHEATING, no DEFRAUDING; yet Alcander, while he strove to OVERREACH his neighbour, was paid in his own coin.

There is a phrase congenial to souls like these, and used too often; *taking a man IN* is the expression: I only print it that it may be avoided for ever.

PACE, STEP, GAIT, MARCH, WALK.

Come, but keep thy wonted state,
With even STEP, and musing GAIT,

Says Milton in his *Penferoso*; and in such sense these words are colloquially used too, for they, though apparently, are not in strictness synonymous. The first is always applied to brutes, and the horse upon sale is commended for doing his PACES well, whilst the boarding-school miss receives praise for the elegance of her GAIT. The STEP of a DANCER attracts our applause; but the foldier's firm MARCH calls for our esteem, and connects with ideas of dignity, courage, every source of the sublime. The hasty WALK of a penny-postman, or the solemn WALK at a funeral procession, is appropriated to the last word upon the list:

And by her graceful WALK the queen of love was known.

I re-

I recollect but one passage where PACE is made poetical, and that is in Hawkesworth's beautiful Ode upon Life, where the shadows rise—

Age! my future self I trace,
Stealing slow with feeble PACE;
Bending with disease and cares,
All the load of life he bears.

While Pope's famous triplet places the fourth word upon our catalogue in the most happy light, when he says so truly, that

Waller was smooth, but Dryden taught to join
The varying verse, the full resounding line,
The long majestic MARCH, and energy divine.

PAIR, COUPLE, BRACE,

ALL mean two of one sort, yet cannot they be deemed true synonyms, while

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such

such arbitrary modes of using them prevail. A PAIR of eggs, or a COUPLE of coach-horses, would be ridiculous; and though every English gentleman, sportsman, lady, or servant, in our king's dominion, naturally calls two carp, two pheasants, or two greyhounds, a BRACE; yet foreigners must be told such trifles, or they never can learn them; because a PAIR of ducks, and a COUPLE of woodcocks, is equally common and regular.—Italians are as arbitrary; they say *un par d'uovi* in familiar talk; and though little disposed to laugh at such mistakes, I trust a Roman Abate would scarce keep his countenance, if he heard one call the couple of eggs brought up for one's supper at an inn *una bella copia*.

PARTICULAR, PECULIAR, SINGULAR,

APPEAR synonymous adjectives adverbially used, yet can scarcely be rated such upon close investigation. We say that Timon is a SINGULAR fellow, nice in his selection of intimates, but firmly attached to those he has once chosen, and oddly resolute to believe nothing in their disfavour, though the accusations may be supported by proofs undeniable to the rest of mankind. He adheres with equally instinctive closeness, however, to a fashion as he does to a friend, and by so doing gives himself a mighty PARTICULAR appearance in his manners and dress, which looks like the date of the year 1759 upon his back, and sets the boys and girls o'laughing—very little to his concern; for having a consciousness PECULIAR to himself that he is not despicable, he has no notion

2 tion

tion how completely he is despised by persons, whose approbation greater men than Timon are contented to court at the expence of things essential to their true happiness.

PARTS, POWERS, MENTAL QUALITIES, ACCOMPLISHMENTS, TALENTS, GENIUS, FACULTIES OF MIND.

DOCTOR JOHNSON always said there was a sex in words; if so, the first of these has belonged by custom immemorial to the men, the third of them to the ladies. By a man of PARTS however, or a woman of ACCOMPLISHMENTS, is not meant one whose powerful and overruling GENIUS impels him to the exercise of any particular art or science, *Herschel* or *Siddons*. No; such a description suits the late earl of Huntingdon,

ingdon, or celebrated duchefs of Queensberry ; and whilst I would give Burke and Johnson as examples of great and general POWERS, I would instance Elizabeth as a person possessed of peculiar TALENTS for government in her day, as the late Lord Chatham in his ; and say, that John duke of Marlborough had prodigious TALENTS for war, while Frederick the Third of Prussia felt the military GENIUS. Truth is, whoever lives in the happy possession of great MENTAL QUALITIES may, by turning every FACULTY OF HIS MIND to one set purpose, form by degrees that which we call a TALENT for some particular science, art, or study ; and I doubt not but Mr. Pope might have been as good an astronomer or chymist as ever he was a poet ; so might Metastasio probably, had they concentrated their powers, and fastened them on *that* branch of knowledge instead of the bough they chose ; while Shakespeare, Ariosto, Handel, Fergusson,

Ferguson, must have been what they were, and that of necessity: *their* GENIUS was too powerful for them to stop or turn.

PARTY, DIVISION IN THE STATE, FACTION.

THESE cannot be supposed naturally and necessarily synonymous, whilst each PARTY in its turn calls the opposite one a FACTION, with intent to disgrace it in the eye of such as lament those DIVISIONS IN A STATE which force them into the lists on either side. When England was rent with commotions in the latter end of king Charles the First's reign, the first appellative of scorn was thrown by those who flocked round the royal standard at their republican opponents, whom the *cavaliers* now first called *round-heads*, from their manner of wearing the hair cut short, or at most curled in one row
about

about the neck behind ; and 'tis observable, the rigid Protestants of Germany still hope some merit may be claimed by being seen out of powder with sleek *round heads*, and for the most part a bright brass comb stuck behind ; while gentlemen in Italy and Spain are yet going by the name of *cavalieri* since the holy war, to which *they* went on horseback, while plebeians walked on foot. But a new distinction soon broke out in Britain, where the last-mentioned called themselves petitioners, and the loyalists, abhorers, from their repeated expressions of the *abhorrence* they felt against men who disturbed their sovereign's and the public's tranquillity. Into the abusive names of *whig* and *tory* however all others soon dropped, and by these names the aristocrates and democrates of our country have till now been known. Of these Rapin says, " The *moderate tories* are the true Englishmen — have frequently saved the state, and *will save it again* (prophetic
may

may his words prove!) whenever it shall be in danger either of despotism from the efforts of the very violent tories, or of republicanism from the very violent whigs; for," continues he, "the moderate state-whigs with little more than to maintain with unre-mitted attention the privileges of parliament, and only lean in every dispute to the popular side; while the tories watch with equal care over the royal prerogative, regardful of its rights and jealous of its infringements. Episcopalian and puritans in like manner softened down their distinctions, and were best known in the succeeding reigns by name of high and low churchmen; the first being most strenuous to support the hierarchy; the second, vigilant to prevent any stretch of ecclesiastical power." Till these unhappy times, however, *anarchists* professedly so called were never heard of in any church or state. Lord Bolingbroke, who will not be suspected easily I imagine
of

of an hypocritical regard for our holy religion, says in this manner: "Some men there are, the pests of society I think them, who take every opportunity of declaiming against that church establishment which is received in Britain; and just so the other men of whom I have been speaking, affect a kindness for liberty in general, but dislike so much the system of liberty established here, that they are incessant in their endeavours to puzzle the plainest thing in the world, and to refine and distinguish away the life and strength of our constitution in favour of the little present momentary turns *which they are retained to serve*. And what would be the consequence I would know, if their endeavours should succeed? I am persuaded," continues he, "that the great politicians, divines, philosophers, and lawyers, who exert them, have not yet prepared and agreed upon the plans of *a new religion, and of new constitutions in church and*

4 *state.*

state. We should find ourselves therefore without any form of religion, or any civil government. The first set of these missionaries would hasten to remove all restraints of religion from the governed, and the latter set would remove or render ineffectual all the limitations and controuls which liberty has prescribed to those that govern, and thus disjoint the whole frame of our constitution. Entire dissolution of manners, confusion, anarchy, or at best absolute monarchy, must follow; for it is probable that in a state like this, amidst such a rout of lawless savages, men would choose *that* government, rather than no government at all." Thus far the elegant and spirited dissertation upon PARTIES bears testimony to a necessity for religious and civil subordination, in these days openly denied and combated, to the terror of every sect, the astonishment of every party. Against the present FACTION, then, let all modifications of christianity and civilization hasten to

to unite ; when even this last quoted infidel would, were he now alive, lend his assistance to crush these professors of atheism and violence, these traitors to human kind, who under a show of regard rob them of their dearest rights, and render the royal, the parental, the marital authority—for each is connected with the other—a jest for fools, a shadow of a shade.

PHILANTHROPY, CHARITY, BENEFICENCE,
GENEROSITY, BENEVOLENCE, KINDNESS,
FRIENDSHIP,

ARE not I believe exactly synonymous. *For ever separate, yet for ever near*, will a well-instructed foreigner find them after long residence in this nation, so justly celebrated for its GENEROSITY, yet knowing little of the joys of FRIENDSHIP—a word

now prostituted to political purposes ; while those persons are by some new perversion of language styled FRIENDS of the people, who seek with more than usual diligence to ruin and mislead them—luring them forward to destroy that nobility they may now reasonably hope, by deserving, to obtain ; and pull down those limits of civilized life, which like the *bars* in music make all the harmony of composition. The comfort is, our highly-enlightened populace see and condemn their falsehood ; nor will be duped by such apparent shews of BENEVOLENCE in their deluders, whilst all their tables afford talk of perpetual censure, eternal derision, accompanied with strong desire of derogating from each exalted character, and giving hints for defamation even of those individuals—the very censurers would scarce be unwilling to assist, were they suffering pecuniary distress.

But although our age and country stand
5 fore-

foremost in the ranks of BENEFICENCE, of which our hospitals, prisons, and subscriptions for almsgiving, afford undeniable and exemplary proofs; the present times are as certainly unfavourable to FRIENDSHIP, which like the tuberoſe diffuſes its ſweets moſt powerfully *in a room*; and, breathing freſt in a cloſer air, delights to perfume domeſtic apartments, deſtined for the comforts of ſocial life; while the more liberal honeysuckle ſcatters its fragrance indifcriminately on paſſers by, like modern PHILANTHROPISTS, who ſo extend their undiſcerning KINDNESS to every colour, every character, every deſcription of men, they ſeem to love the human race, not only *with* their faults, but, as ladies ſometimes are loved—even *for* their faults. Meantime that high-principled, that Chriſtian virtue CHARITY, that pure love of God and obedience to his will, that deſire of pleaſing *him* which emanates in tender care of his creatures, that gentle ſpi-

rit vaunting not itself, thinking no evil, enduring all things, and seeking not her own, seems to have been the growth of a neighbouring nation, where the possessor of such faint-like excellence was complimented by our countrymen, as well as his own, with the titles of idiot, dolt, ass, &c. *We fools accounted his life madness*—but “Wisdom will at length be justified of her children;” for whilst his subjects classed him among the vilest of his species, living and dying rated him among such; they exalted to the rank of heroes and of demi-deities, Mirabeau, Voltaire, &c. only for having exceeded their competitors in zeal and ability to disseminate the poison of infidelity, and its subsequent, nay its consequent vices — strife, murder, rebellion, *parricide*.

PIOUS,

PIOUS, RELIGIOUS, DEVOUT.

THOSE words are certainly in their common acceptation very strongly allied: it does not, however, strike me that they are actually synonymous; because the second in particular conveys ideas of a man wholly secluded from external cares, in order that he may attend more closely to the duties of RELIGION; yet a long residence in countries attached to the church of Rome, will now and then exhibit a RELIGIEUX who is neither PIOUS nor DEVOUT. I mean not the empty common-place of sneering at RELIGIOUS orders, which were originally instituted with good though mistaken intentions, which have been corrupted doubtless to a melancholy state of deviation from what was at first instituted in each, and which are now going to be destroyed with-

out any good that I can see mingled in the project for destroying them. A man may be however a good and useful member of many such an order, without any exemplary PIETY or DEVOTION, if he adhere strictly to the rules, attend the RELIGIOUS functions with decent and unremitted punctuality at their stated times, and set a good example of regular and steady behaviour in a person addicted to study and eminent for learning; while mystic and enthusiastic PIETY often blazes up to a greater height among Protestants, who being less restrained by ritual obligation than Romanists are, follow fanatic zeal, when once in sight of it, with a degree of headstrong violence no church establishment encourages, or would willingly permit. Witness the frantic warmth of fancy allowed in each other by the followers of Emanuel Swedenborg, whose empty heads imagine their founder worthy of being not called among the angels only, but

but of being found capable of being useful to them as an *instructor*; while nothing can run further from PIOUS awe, that fears still to offend, than such vain and arrogant pretensions.

The truly DEVOUT man disclaims them: humble in his heart, and firm in his conduct, he fights or trades, or braves the elements by sea, or administers justice at home, or searches deep the stores of hidden knowledge, or sweetens that knowledge by poetic numbers, according as his mode of life requires—using his talent to the glory of God, and DEVOTING all his powers to *his* service—He neither shuns the world nor seeks it, but as a means of his salvation; by using, not abusing Christian liberty—He imposes on himself no new duties of a RELIGIOUS life *professed*—He neither shrinks into a mere recluse, nor flames up into a mystical and madly PIOUS intruder of his notions on mankind; but, charitable to all, desires to

assist, and not condemn, his fellow-labourers in the true Christian cause.

Were I to place the name of *Hutton* under this picture, he would be offended; but I may tell my readers how one of his female missionaries for North America replied to Doctor Johnson, who asking if she was not fearful of her health in those cold countries, received for answer, Why, Sir, I am DEVOTED to the service of my Saviour; and whether that may be best and most usefully carried on here, or on the coast of Labrador, 'tis Mr. *Hutton's* business to settle—I will do my part either in a brick-house or a snow-house, with equal alacrity—for you know 'tis *the same thing* with regard to my own soul.

This was a DEVOUT woman, of which sort I know not how many will be found; but the præcursor of our Lord preached no other doctrine than this.—*He* did not bid the soldiers quit their professions, or tell
3 them

them *that their ornaments were dipt in blood*: he only commanded them to do no violence, but rest contented with their wages, I remember. He did not, as it appears, consider even the publicans' calling as necessarily destructive of *their* salvation who pursued it, but enjoined them "to exact no more than was appointed." He treated not any honourable designations of life as profane, but taught repentance of our sins, not of our situations in this world—where St. Paul likewise, who was the follower, as St. John the harbinger of Jesus, says briefly, Whatsoever you do, do it to the glory of God—and that surely is true DEVOTION.

POET, WRITER, AUTHOR,

ARE in their own sense of the words certainly not synonymous—the first has
ever

ever exalted his art above the rest; and so certainly does every man of learning openly or tacitly assent to the POET's superiority, leaving all other WRITERS who cannot make verses, apparently so dissatisfied with themselves, that even our immortal Bentley thought it necessary to try: and Doddsley has preserved a few faint stanzas, in which we may perceive, that first-rate name struggling for unmerited praise in a cold imitation of Evelyn, rather than not leave himself recorded as a competitor for poetic laurels. Johnson, half in jest half in earnest, when his Imlac feels the enthusiastic fit, and goes on for some pages aggrandizing his own profession, makes the Prince of Abyssinia stop him at length with these words—Enough! thou hast convinced me that no human being can ever be a POET. And I well remember one day at Sir Joshua Reynolds's house, some gentlemen coming in with a foreigner, to shew him the pictures,

tures, and pointing out Johnson's, when he asked whose was *that*?—Johnson the philosopher, says one in company—Johnson the great *WRITER*, cries another interrupting him—Our famous *AUTHOR*, sir, said the master of the house. *N'est-ce pas là le POETE?* enquired our visitant. When the Doctor came in half an hour after, I asked him which he loved best of his panegyrist.—I love none of the rogues, replied he—merrily—and am only sorry it was not Reynolds who called me the *POET*. That dog of a Frenchman took it for *Ben's* portrait, I'm afraid. These superior mortals how then shall we venture to class? for some might with justice feel offended, even in the shades, were they placed as mere equals with the rest;—for though all sigh for the sacred name of poet, all must not sit on the same bench I think with Homer, Shakespeare, Milton, and Ariosto: and if other great Greek names, with Virgil, Horace, Tasso,

Taffo, Terence, Camoens, *cum multis aliis*, are contented with the second row; perhaps the third, still increasing like Rhopalic lines, should be filled up by Corneille, Dryden, Pope, Racine, Boileau, Thomson, Rowe, Young, Swift, and a long honourable *et cætera*. I know not whether the English have many of what I call second rate *POETS* to boast:—ours, unless Spenser may claim that post, are all either first or third, as I remember; which is the more remarkable, because Great Britain exhibits above all countries the comforts of mediocrity in most matters—climate, dispensation of riches, talents—every thing but poesy; and there I recollect no one to fill the breach 'twixt Shakespeare and Dryden—unless Edmund Spenser be allowed that honour.

PREDICTION AND PROPHECY

ARE scarcely synonymous ; while the first seems best appropriated to the word of mere man uninspired, the second to the word of God—pronounced either by himself or some commissioned mortal. Such are the PROPHECIES contained in the Scriptures, many of which are already so visibly, so uncontrovertibly fulfilled, that incredulity's self shrinks from their evidence. Among these are the destruction of Carthage denounced in the days of Romulus by Isaiah ; the calling of King Cyrus by his name, so long before his birth ; and the final defeat of Darius foretold to be effected by Alexander the Great, who was himself testimony of its truth, when advancing in rage against Jerusalem, the high priest Jaddus met him at the gate, and the world's conqueror fell at his feet to worship the Eternal Father, whose

whose mysterious name bound on his servant's forehead was the only armour opposed to Macedonia's monarch which could blunt his violence. The priest then led him to the holy place, and shewed him there the book of Daniel's PROPHECY, written three hundred years before those great events, in which his conflict and victory over Persia were set forth. Meantime the foe of mankind, mindful of the power which the foreshowing of futurity must give to the true religion, imitated on his part by false oracles those denunciations of inspired writers, and, availing himself of people's natural propensity to listen after ambiguous phrases, deceived his votaries by vain PREDICTIONS, and that in Croesus's case so very notoriously, that Ænomaus the philosopher considers them, in a passage preserved by Eusebius, as mere cheats; whilst he imputes the deception to Jupiter, and never seems to suspect, as Bayle and other modern sceptics do,

do, that all the deceit was a trick of the priests to gain money and credit from the vulgar. That these *oracles*, whatever they were, ceased at our Saviour's coming, can scarcely be denied ;—and Pere Balthus, Librarian to the Jesuits College at Rheims, a learned man, who died no longer ago than the year 1743, says in his *Reponse à l'Histoire des Oracles, écrite par Monsieur de Fontenelle*, that they were real *oracles* ; which Bouchet's Letters from India confirm, adding, that the same things still faintly subsist in the East—among Pagan nations—but fade away in proportion as the Gospel is propagated ; an assertion Krantz corroborates in his authentic and entertaining account of the Greenland Angekoks. Certain it is, that where there is least true faith, most credence is bestowed on vain PREDICTIONS ; and this observation is so sure, that Homer makes his Cyclop, whom he describes as eminently atheistical, the *godless*

less Polypheme, find out when Ulysses escapes him—

This Telemus Eurymedes *foretold*,
The mighty *Seer* that on these hills grew old ;
Skill'd the dark fates of mortals to declare,
And learn'd in all wing'd omens of the air.

Which Ovid has extended :

Telemus interea Siculum delatus in æquor,
Telemus Eurymedes quem nulla fefellerit ales, &c.

Nor can I fancy the present age quite as eminent for its spirit of orthodox belief, as I find it skilful and acute to dig out declarations of something to come from Lacey's Warnings, or Fleming's curious sermon ; which, instead of being considered as an attempt to explain the PROPHECIES of St. John's Apocalypse, is now half looked up to, as being in its own self prophetic : a mistake which would have grieved, not flattered the ingenious author, whose skill in calculation deserves much respect, and
whose

whose PREDICTION respecting the fate of France has been surprisngly verified, as all Europe must allow. Indeed, the present strange state of things around one presents perpetual temptation to imagine some approaching change. Great events have marked every two thousand years from the beginning; and when we see each step Time treads towards the third grand period, stamped with uncommon pressure, who can forbear recollecting the idea shadowed out by the primitive Fathers, and maintained with firm persuasion by Lactantius, of those busy scenes likely to precede our last sabbatical days, of which every seventh is perhaps a type?—The emancipation of the blacks too—great and astonishing work as it is—will in all human probability be effected before the end of this century, and remind men perhaps of the old Sybil's PROPHECY, which said so long ago, that when Afric recovered, *Mundus* would expire: a saying then understood at Rome of the world's

end;—but when Justinian's general of that name died in Dalmatia, they considered the PREDICTION as fulfilled.

But why recur to Sybilline oracles?—The Roman Eagle as exhibited in vision to Efdras, with his triple crown—feeble and plume-plucked;—the memorable verses in a succeeding chapter foretelling that there shall be sedition among men, invading one another; that they shall not regard their kings and princes, but the course of their actions shall stand in their own power; for there shall be a great insurrection upon them that fear the Lord; they shall be like madmen sparing none, but still spoiling and destroying them that fear the Lord—Such events coming to pass before our own eyes, accompanied with what our Saviour has *himself* foretold, concerning the distresses of nations with perplexity—men's hearts failing them for fear, and for looking on those things which come upon the earth—do certainly suffice to astound some minds; and form a
frightful

frightful combination of circumstances in a country where every one, *indocti doctique*, presumes to expound according to his own fancy, passages from holy writ:—and 'tis but a few months ago that there appeared in some public print of the day, the following numerical calculation of the six hundred and sixty-six, said to be the number of the beast in Revelations; for, says St. John, his number is the number of a *MAN*, and by that count here it is ascribed to Lewis the Fourteenth of France, who last aspired to universal monarchy.—*Vide St. John's Apocalypse*, chap. xvi. ver. 18.

L		50
V		5
D		500
O		0
V		5
I		1
C		100
V		5
S		0
		666

Now Bishop Newton, Diodati, and almost all the learned protestant writers, explained this passage by the word *Lateinos*—but it is the number of a *man*, not of a language or nation. I will say no more about it, however, having this moment heard a true anecdote related, that seems as if it had been made on purpose—which it was not—to throw a just ridicule upon me, and upon all such unknowing and incompetent pokers into PROPHECY. An ordinary man in Surrey here asked his curate, if he did not think this war would go hard with the French!—Nay, I am *sure* it will, added the fellow: for I was reading in the Bible but this morning, and found somewhere in Isaiah these remarkable words—“Mount Seir shall be brought low.” Now, sir, you see the prophet must have meant that *Mounseer* shall be brought low.—Can ignorance or folly go further?

PREFACE, PRELUDE, PROEM, PROLOGUE,
EXORDIUM.

THESE words, though closely allied in synonymy, must not be used with indifference by foreigners, because their propriety depends upon their places. We say the PREFACE to a book—the PRELUDE to a piece of music—the PROLOGUE written for a new play—and the EXORDIUM to a rhetorical composition. Tully calls it *difficillima pars orationis* ; but, by what I can understand, the Latins used peroration more, and studied the *art* of speaking more than their masters the Greeks did ; who appear in every thing to have produced more immediate effect with small apparent pains than any other set of men :—’tis so with originality in every thing.

Sal thought, and thought, and miss'd her aim,
While Ned ne'er studying won the game. SHENSTONE.

Those who follow indeed must necessarily study, or they will not even save a point; while the inventor of the game, knowing all its combinations, may like Philidor play on the violin while he conquers the greatest professors at chess. But we have forgot one of the words upon our list—PROEM—just for this reason—because it is forgotten in conversation language, whence it is *left* out as too sublime, while PREAMBLE is *turned* out as too vulgar I believe, though all of them were at first of equal value. If even in words therefore this sighed-for equality cannot be kept, let us not think of it in any thing else. Water lies level *naturally*, that is in its *natural* state, but cold wrinkles and curls it up; while heat tosses it into violent inequalities. Neither is its *natural* state settled by philosophers any more than the *natural* state of society; some authors con-

3 tending

tending (among which, names of no less celebrity than Boyle and Boerhaave may be found) that water is a solid body of the crystalline kind, put by heat into a preternatural state, like any other mineral, which, by a still greater degree of heat, is driven into fusion likewise; but must not for that reason be ranked among real fluids. If water then may be denied fluidity by subtle arguers, it may also be denied the natural disposition we have hitherto believed it possessed of—to keep its level, and maintain a regular and *equal* surface; and if equality can be found neither in the natural world nor the literary one (for to prove this last position we need but look over our synonymes), it will with difficulty be detected in any thing—least of all in the place 'tis now sought for, society; where he who finds it will be *superior* to us all—and then,

Like following life in creatures they dissect,

We lose it in the moment we detect.

PREROGATIVE AND PRIVILEGE.

THAT these words are not synonymous, a foreigner soon learns from that history of England he is commonly induced to prefer; as believing it most impartial, and feeling it most easy to comprehend—I mean that written by Rapin, who keeps the line very exact between them; whence his readers never can be confounded, or mistake, so as to doubt for a moment that to the *people* have been granted valuable PRIVILEGES, which 'tis their interest and duty to keep from violation by continuing to deserve, and studying to maintain them: while the king on his part enjoys certain PREROGATIVES—advantages not *asked for*, as the very derivation implies—but inherent in his office, which he *cannot* part with; which

Charles

Charles the First died rather than basely *pretend* to part with ; and which Louis Seize when he had lost the power of exerting, lost his own life, his family's honour, his country's splendour, and the happiness of his good subjects and true adherents for ever. May the *privata lex*, from whence the happy Briton derives both *literally* and *civilly* those rights that render him superior to every other countryman, be long preserved to his descendants ; while franchises, immunities and PRIVILEGES shall be the well understood synonymy of our highly-favoured realm :—and since it was from breach of these by our ill-advised sovereign, when he violated the PRIVILEGES of parliament in that fatal year 1640, that our rash forefathers derived their excuse for resistance ; and since even Englishmen, seduced by early success in what was at first a respectable intention to maintain the rights granted them by former kings, went forward,

ward, till, not contented with securing their own just claims from future insult, they struck at the *monarch's* PREROGATIVE, sacred as his person, and having a necessary inherence in his person, which fell in the contest—may the words nor their meanings be ever more disputed, but the elements of *our* incomparable government—most resembling the government of nature itself—keep their due limits, like those of fire and water; either of which let loose upon the other, consumes the whole of the elementary system, and produces, in the nicely-balanced world, either a deluge or a conflagration!

PREVALENT,

PREVALENT, PREVAILING,

ARE both adverbs expressive of predominance, not strong, but strengthening every moment. The last word being a participle is in common use of course, and I think it lies a whole shade nearer to vulgarity than the other. We say that one PREVALENT idea possessing the mind, is a mark of incipient madness ; yet that some PREVAILING opinions should keep rule in a man's head is necessary : he will otherwise become an unsteady character, of no credit to his friends and no consequence to himself, if from fear of prejudices he keeps his mind like a carte blanche, for any fool to write what he pleases on ; or like a shop-keeper's dirty slate with a sponge tied to it, ready to wipe out one set of notions at any time, for the more convenient insertion of another set. Friendship is commend-

commendable, and partiality towards a friend pardonable, if not approaching to praiseworthy. Yet the permitting almost any character or person so to monopolize one's thoughts as to PREVAIL over every other, and prompt one to talk only of him or her, is ridiculous; and ridiculed even if the object of our admiration be son or daughter, although more folly is forgiven to parental than to any other fondness. A man's honest delight in his own calling is estimable, say we; but 'tis comical carried to an extreme, because it shews the PREVAILING taste too strongly. I was once well acquainted with a worthy merchant, who had his own portrait painted and hung up in the compting-house; it was a striking likeness, and we commended it as such—"Ay, ay," replied the master of the house, "you see 'tis represented *writing*—a *pen in my hand*—that's like me, sure enough; for though I never read your poets much, I took up one

once by chance, and found a fine observation, considering it was verse—

Nature's chief masterpiece is *writing* well.

We must own," continued he, "that that is exceeding good sense."

Another acceptation of the second word upon our list, shews it by no means synonymous with the first. It might be asserted, that notwithstanding our war against France was undertaken with pure intentions, and the difficulty of avoiding it almost insuperable, there is possibility of our not PREVAILING in the contest, as the many-headed monster seems invulnerable somehow. Perhaps because like Achilles she has been dipt in hell's hottest river, her rulers are like him disposed to devour even *literally* the flesh of kings and princes, and to say, as he does to the mortally wounded Hector,

Could I myself the bloody banquet join?

No. To the dogs thy carcase I resign.

And

And 'tis no doubt the opinion most PREVA-
LENT among wise men, that the French
rulers would make no peace more friendly,
no compact more eligible, with any of the
allied powers at present, than that proposed
by the ferocious hero of antiquity when ex-
cited by the spirit of revenge. Over minds
swelled with vanity, destitute of principle,
and bursting with ambitious rage, even ava-
rice has no power; nor could peace be pur-
chased by gold, which has an almost uni-
versal sway through the walks of civilized
life—where, as our elegant satirist Gay
says,

If you at an office solicit your due,
And would not have matters neglected,
You must quicken the clerk with a perquisite too,
To do what his duty directed:

Or would you the frowns of a lady prevent,
She too has this palpable failing;
The perquisite softens her into consent—
That reason with all is PREVAILING.

TO PREVARICATE, TO CAVIL, TO EVADE
GIVING ANSWERS, TO SHUFFLE.

THE first of these is the politest; the fourth is a word almost too mean even for so mean a practice: to CAVIL is scarce a synonyme to the other three; although he who PREVARICATES, by catching up words in a wrong sense, does most undoubtedly expose the meaning to CAVIL, and that intentionally. Witness the conduct of the Roman soldier, who being taken prisoner by Hannibal, and released on his parole to return, took occasion to go back as if for something he had left behind, in order to EVADE the oath he had willingly taken: but such SHUFFLING behaviour was soon condemned by his more honourable countrymen, who sent him to receive due punishment from
Hannibal

Hannibal himself. Frankness of heart and openness of manners are amiable in every situation we can be placed in; and coquettish PREVARICATION is detested in all ranks and in both sexes. Yet I could relate a ridiculous instance of ill effects arising—not from sincerity, but from lessons given to inculcate sincerity, where the learner had not capacity to be taught. A grave gentleman I once knew had a niece whom he loved as his child, and whose uncommon beauty drew to his house a multitude of her admirers. The uncle begged her to make a choice, protested he would never interfere with what so immediately related to her happiness, declaring that ten thousand pounds of his fortune should be hers—but insisted on her never PREVARICATING with any man, or endeavouring to detain his heart while she EVADED giving him her hand. In order to strengthen his precepts
by

by example, he put Richardson's immortal Works upon her shelf, bidding her take Harriet Byron for her model—And now, says he, no SHUFFLING with friends who come hither only on your account; and I shall call you a good girl, dismiss or accept whom you will. The lovers came, and went—applauding the beauty and candour of his fair Amelia; and when his country-seat had exhibited a magic-lantern of their comings and goings for a twelvemonth, the wise uncle requested a new tête-à-tête with his pretty niece. And what, says he, can be the meaning, my dear, that none of these gentlemen's addresses have pleased you? I thought young Brillus a very promising genius, and flattered myself you would have been of my mind. Eugenio, too, a man of birth, breeding, and high connections; handsome, and of good principles; why did not that match take place? And poor Adrastus! the worthiest youth in England, who half

broke his heart when he took leave of the house—what can be the meaning of your rejecting such offers? did not you like the men? Exceedingly well, uncle, replies the girl; but they all *do* go away after they have spoke their minds to me, as they call it—making me a thousand compliments on my sincerity and frankness, and never coming again—how can I tell for what?—But I'm sure they have no fault to find with me. I do *as* you bid me, and imitate Miss Harriet Byron all I can. It vexed me when Adraftus went away so for nothing at all, and you say it vexed him (fobbing), and I was as kind as could be, too; but whenever I tell any of them that I am *pre-engaged*, they send for a post-chaise directly.

TO PREVENT, TO HINDER,

A R E as bad stumbling-blocks to a foreigner as *pre-engaged* was to pretty Miss Amelia. The first of these words is so natural to them in its original sense, that they are perpetually led to use it in a way we understand it not; and say, I PREVENTED you of that hole in the ground, why did you drive your horse into it? meaning I warned you.—We reply, No, sir: if you had spoken in time, it might have PREVENTED this overturn, by HINDERING me from going that road. The words, though very close, are not however positively synonymous. We say, The girl in the last article was HINDERED from establishing herself to her own heart's content, only by her ignorance of language, and literal imitation of

Miss Harriet Byron, who was really *pre-engaged*, which Amelia was not.—Yet might this absurdity have been easily PREVENTED, at least its consequences ; had not the uncle been as ignorant of life, as his niece was of her book—for then he would not by affected scrupulosity have laid such an empty idiot open to her own, and to every one's power of injuring her happiness and peace. Partiality would not have closed the eyes of a person who knew the world better, and plainer speaking would have been a truer obligation than nicety, which such a creature could not expect, and precepts, which she could not comprehend.

PRIMARY AND PRIMITIVE

APPEAR at first sight nearer allied in synonymy than upon closer investigation they will be found ; yet is their appropriation rather arbitrary than well grounded. We say the PRIMARY planets, when desirous to distinguish them from their satellites, which are astronomically termed secondaries very often ; and amongst these the moon (because our own satellite) is reckoned the first, though I believe some of Jupiter's attendants are no less in size or dignity. Simon Marius, a Prussian, who first discovered them, gave them the names of their PRIMARIES, calling that which revolves nearest the body of Jupiter Mercurius Jovialis, Jupiter's Mercury ; then Venus Jovialis, Jupiter's Venus ; Jupiter Jovialis, Jupiter's Jupiter ; and Saturnus Jovialis, Jupiter's

ter's Saturn: but in the year 1610, about twelve months after, when Galilæo first spied them, he called them after his patron's family name, and they went some time by the courtly appellation of *Astra Medicæa*. In about thirty years more, however, when Antonmaria de Reita, a capuchin fryar, got himself laughed at for fancying he had found five moons more to the same PRIMARY planet, which in honour of Pope Urban the Eighth he denominated *Sidera Urbanoc-toviana*, such appropriation of heavenly bodies to earthly princes became ridiculous—the more so as Reita had in his zeal for research, and haste for dedication, mistaken five fixed stars in the water of *Aquarius* for circumjovial satellites. But the Barberini Pontiff, too much a man of science to be ignorant of Tycho's catalogue, where these stars are marked—and too much a man of wit, not to discern the absurdity of sending his name down to posterity on such occasions,

sions, desired he might be taken down from the cœlestial globe immediately, and the house of Medicis followed his example. Of affections likewise (in the scholastic sense) we say PRIMARY as opposed to secondary; not PRIMITIVE. Time and place, quantity and quality, are PRIMARY affections:—those which derive from them, as continuity from time, divisibility from quantity, and the like, are secondaries:—but when we speak of grammatical distinctions the other word is used—as *world* for example is a PRIMITIVE, *worldly* a derivative:—and colours are distinguished by the terms PRIMITIVE and composite. Dr. Watts gives his young readers an aid to their memory by a simple stanza containing the names of the PRIMARY planets, and a word made of those initial letters which begin the seven PRIMITIVE colours: violet, indigo, blue, green, yellow, orange and red under the form of three syllables *vibgyor*,

which children will never forget ; although they must remember too, that green in *dyeing* is a composite colour, made by dipping the stuff or silk twice ; first in blue, then in yellow. The verses on the planets are only worth recording because they are *bis* ; but they are worth remembering because they are placed right, superior, and inferior, according to their rank in our solar system :

First Saturn, Jupiter and Mars,

The Earth then rolls among the stars,

And round the Earth the Moon ;

Venus and Mercury come next,

The Sun is in the centre fixt,

And makes a glorious noon !

The last word is always used, I think, speaking of customs in the primitive church, meaning the *earliest* ecclesiastical establishment. To say PRIMARY on that occasion would mislead, and tempt us to suppose one higher in dignity than the rest, when
we

we would be understood to speak of antiquity, not rank—among christian churches expressly prohibited from disputing the latter point, and expressly informed too, that whichever of them should, in defiance of that prohibition, struggle for and seize the mastery over his brethren, should be punished by abasement from that exaltation at an hour least expected :—of which threatening prophecy the Romanists now feel the truth and force. In common conversation too we talk of PRIMITIVE manners, and PRIMITIVE hospitality, when speaking of only two centuries back I believe ; for few writers or talkers do, I suppose, pretend to extol the mode of life in England before Elizabeth's reign : and hospitality is a virtue merely dependant on manners, capable of existing only while 'tis wanted : and it still *does* exist in Scotland, Wales and Ireland, where neat inns are yet a rarity ; and the traveller is best accommodated in a

5 gentle-

gentleman's house. That virtue is in a state of melancholy decay I readily allow; but that 'tis more decayed in England than elsewhere, I humbly do yet deny, and sincerely disbelieve. That *our* morals are much worse than those of our ancestors I doubt: we now know all the harm that's done, and we tell even of more than we know:—but the old castle's self, the well, the dungeon, and the drawbridge, are standing proofs of the depravity of those old aristocratic times—proofs of apprehended outrage and purposed revenge: such are the yet visible marks of feudal morality in Bohemia, Transilvania, Poland, and Hungary; where life is now carrying on much after the fashion it wore here in Great Britain about 1570, when communication between our own provinces was scarce attainable; and if the seeds of true religion were *not* early sown in men of noble families and high fortune, no check from external causes could be found, to re-
strain

strain hard-mouthed passion and licentious wantonness in *them* ; while ignorance kept their vassals half unconscious of the indignities they submitted to, and the wife of a peasant was secured from the desires of his patron only by her deformity or his forbearance. Yet although I praise not the virtue of PRIMITIVE times in England, I oppose not the conduct of our present day as exemplary :—far from it :—in morals as in physicks, extremes are not unjustly observed to meet—and ice on the first touch feels like fire to the lips. Truth, wisdom, excellence of every kind, reside in a middle state ; while babyhood and senility are alike incapable of exerting or even comprehending them. Not only these islands, but the whole world seems verging fast to its decline. Our noon—that happy moment when no shadow can be seen, was short indeed :—Barbarism clouded the morning's ray, and steamy vapours from many a corrupt and stagnant

stagnant pool infect our evening air. May Heaven disperse them soon, or hasten the hour when contention with such pestilential evils shall be no more—but righteousness shall dwell upon the earth!

PRIMATE, ARCHBISHOP, METROPOLITAN,

ARE nearly, if not entirely synonymous in common conversation, and I am not enough read in Church History to know which was the earliest word used to express that dignity; although one would think it was necessarily ARCH-BISHOP, if we find St. Athanasius and St. Gregory Nazianzen bestowing the title reciprocally on each other, as I have been assured they do—for that must have been some time about the year 350;—whereas Isidore Hispalensis is said to be the first who names them among
the

the Latins, and he wrote his treatise on ecclesiastical offices towards 630, after the chronicle was finished which is said to give the best account we have of the conduct observed by the Goths and Vandals:—and 'tis recorded of this famous Spaniard, that he said an idle monk was doubly a sinner; in forbearing to labour himself after the apostles' example, and secondly in setting himself an example likely to be too much followed. Meantime bishops had been the *inspectors* or *overseers* of the christian establishment ever since we read Saint Paul's express directions concerning that ecclesiastical office: they had one at Rome, in the person of Linus a Tuscan, who commanded that no woman should enter the church uncovered, who wrote the acts of Saint Peter, and opposition of Simon Magus; and who is supposed by Eusebius (if I am right) to be the identical man mentioned in the last chapter of the second epistle to Timothy;

Timothy ; whilst at Laodicea, whence Saint Paul dates that epistle, there was perhaps already a sort of hierarchy established. The term METROPOLITAN seems to have come in much later, immediately after the grand council of Nice : and the bishop of Arles, who contested that honour with some one, being referred to a council at Turin, was told, that whichever of them could prove his city to be the capital of the province, should be called METROPOLITAN. After this, and out of this, came the word METROCOMIA, or principal borough, having other boroughs or villages under its jurisdiction—as I understood Doctor Johnson, who was zealous in his wishes to fix that distinction upon Southwark, but never could possess himself of facts : he said, however, the still remaining title of rural dean in our language, was a remnant of this old Chorepiscopus. PRIMATE is a word now chiefly in use when we speak of Ireland ; but at the
time

time England was divided into ecclesiastical provinces, in the year 1152, the ARCHBISHOP of Canterbury, as chief METROPOLITAN, claimed to be called PRIMATE of *all* England, while York retained his pretension to be denominated PRIMATE of England, as before. He still takes precedence next to the dukes of the blood royal, and goes before all the officers of state except the lord chancellor, possessing beside empty honours, the power of a palatine in one county, and jurisdiction in criminal proceedings: while the ARCHBISHOP of Canterbury holds, by the laws and constitution of England, powers so extensive, that since the days of Laud scarce any one has been ever raised to the dignity, till he was well known for a character of personal mildness, and of principles which incline him to moderation in the exercise of those prerogatives, the voluntary restriction of which contributes not a little to our

happy tranquillity, and takes from all rational minds the smallest inclination to lessen or curtail them.

PRINCIPAL, CHIEF, MOST CONSIDERABLE
OR ESSENTIAL.

THE two first of these are synonymes, if our sentence runs thus:—The PRINCIPAL cause of our wars against France, formerly, was a desire of increasing our commerce and dominion; but now the CHIEF reason for hostility is the necessity of securing our own, and preserving the tranquillity of Europe. We say, that the most ESSENTIAL method of keeping peace at home in factious times, is to be careful who has the charge of CHIEF magistrate, mayor, &c. in the PRINCIPAL towns; because his office, being

being most CONSIDERABLE, may be supposed to have most influence.

The first word, however, easily turns into a substantive; the second still more so, meaning in every acceptation one primarily or originally engaged, not an auxiliary. A president or governor is likewise so called; and the master of a college or hall is styled PRINCIPAL in Scotland, where Dr. Robertson long wore that appellation, which suited his superiority of genius and knowledge so well; though surely difficult enough to obtain where men of talents are the things least rarely met with: a fact foreigners appear to know better than our own countrymen.

They will perhaps need information, however, that a sum of money lent to government, for which interest is duly paid, should be called the PRINCIPAL. An Englishman learns nothing earlier, or more willingly,

than what immediately belongs to calculation, arithmetic, or commerce.

PRINCIPLE, ELEMENT, RUDIMENT, PRIMORDIAL SUBSTANCE.

OF these words in common conversation we make little use, but 'tis because conversation seldom discusses the truths of natural philosophy, or traces the maze of metaphysical disquisitions, else we should find occasion for them all. A foreigner yet in his RUDIMENTS of our language, will find little temptation to investigate the PRIMORDIAL SUBSTANCE I believe, or settle the point whether PRINCIPLE or ELEMENT stood first in the scale of creation. They are not synonymous, however. We justly call the soul our thinking PRINCIPLE ; none of the other words

words would do in this place: fire, water, earth, and air, are ELEMENTS, while salt, sulphur, and spirit are denominated in chymistry the three active PRINCIPLES. In logic, we agree that there is no disputing with a man who denies PRINCIPLES; and Doctor Watts, who knew most perhaps of such sciences, and taught them best, wishes always to avoid dispute; though arguments intermingled among facts, make, as he somewhere says, that useful conversation which improves the mind and rectifies the judgment. In morals, the first word still takes a wider field, as cause of action, spring of thought, and source of good and evil. A man's conduct may be wrong, say we in common chat; but if his PRINCIPLES, meaning his original germ of character, be good, he will return to virtue: if on the contrary his PRINCIPLES are corrupt, the very good he does will blight and wither, like fruit upon a rotten tree. This acceptation of the

term, however, deserves an article apart, as for example—

PRINCIPLE, TENET, MOTIVE.

OF two words here, Mr. Pope says satirically in his ethic epistles,

Manners change with climes,

TENETS with books, and PRINCIPLES with times.

This, notwithstanding that he means to urge it as a reproach to human nature, is in some respects virtuous, and in some cases necessary.

EXAMPLE.

He who should be induced, by a desire of appearing consistent in his manners, to drink as much unqualified spirits during his residence in Malta, as he once found it convenient

nient to do when upon a discovering party to Hudfon's Bay, ~~i~~would speedily, by an inflammatory fever, or remotely by a diseased liver, find cause to repent that manners had *not* changed with climes, I believe. And surely, if books had no more power over opinions, than Doctor Johnson believed eloquence to possess over a vote in our house of commons; if no writings had force to dislodge TENETS obstinately held; 'twere vain to try the arts either of conviction or persuasion, whilst rhetoric would be rendered useless, and logic ridiculous. PRINCIPLE itself, which ought to be the only MOTIVE of every action, and is so in a well-regulated mind, which moves merely by the rule mentioned in a late article, of doing every thing to the glory of God, and benefit of one's own soul—even PRINCIPLE itself, must a little yield to the times. And few will doubt but that Tillotson and Russell, were they now living, would be high churchmen and tories; for, though

firm in a just persuasion that unlimited power in either church or state is dangerous to man's free will, and a curb upon the exertions of genius—they would in times like these, when democratic rage produces the same evils, combined with a thousand more, be willing, and even hasty to throw the weight of their influence into the opposite scale—preserving, so far as in them lay, authority from being trampled on, nobility from being despised, all ranks of subordination broken, and even the just rewards of industry plundered from honest traders, who had gained them. Such contempt of order, such breach of honour, such violations of decorum, call for a phalanx of opposition to the torrent, and turn even *whiggism* to loyalty.

With regard to the synonymy of the words, *that* is not strict, or even very close. We say that Cleon's PRINCIPLES are excellent, although some TENETS he thinks proper

proper to hold are not quite defensible; yet as we are well assured his MOTIVES for writing on that side the question are free from vice or interest, it would be unfair hastily to condemn his book, merely because the opinions it contains are not the same as our own.

PUBLIC AND GENERAL.

APPEAR far from synonyms to a foreigner, who should regard newspaper advertisements, which inform the PUBLIC in GENERAL where goods are to be sold. 'Tis difficult, however, to make natives of a country where the press is not free, comprehend the mischief these ephemeral productions do to our language; for, while diffusing knowledge in GENERAL, they corrupt the PUBLIC taste, and pro-

mote a love for trash in conversation that lessens the market for real fruits of literature. La Bruyere, in his *Mœurs du Siecle*, makes the like complaint of *fadaïses* and *platitudes*, as the French emphatically call them, getting into *his* tongue, and taking up attention from those who should know better. The word PUBLIC is almost always used in opposition to private; the antithesis with GENERAL would not be strong enough. A *single* bad book, say we, does little harm, when lost in the GENERAL mass of literature; yet The Fable of the Bees, written to prove that *private* vices are PUBLIC benefits, is of a most pernicious tendency indeed; for there is little need of inducement to vice or dissipation, and the idea that such are beneficial to the state, affords shelter to wickedness under the mask of patriotism.

The best way of answering Mandeville is, to shew that he has artfully omitted drawing the line between competence and luxury;

ury ; for, if by dint of sophistry he can once persuade men that bread and small beer should be considered as indulgencies unbecoming a human being, as he makes no scruple to call them, we must despair of pleasing God from the first, and, fairly burying our talent in the earth, incur the censure pronounced by our Saviour upon them who accuse the All-giver of a hateful churlishness, *I knew thou wast an austere man, &c.*

Much of Law's Serious Call is written in the Mandevillian spirit, and, though done with better intent, is likely enough to produce somewhat of a similar effect ; but whilst, as authors, we must ever esteem such men, and, as people of vigorous and powerful minds, we must for ever respect them, let us never take for teachers people, who, as our blessed Master expresses it, bind heavy burthens on the shoulders of others—and grievous to be borne—but they themselves will not move them with one of their fingers.

That

That *private* vices meantime are a cause of PUBLIC ruin, the present state of a neighbouring nation proves; that private virtues are a PUBLIC benefit, our exemption from similar distresses proves likewise. The domestic purity of our own court, ministry, nobles, and clergy, compared with the gross sensuality, luxury, and oppressive pride, of those in similar stations at Paris a dozen years ago, formed a happy contrast, acknowledged even now by all Europe in GENERAL, acknowledged at this hour of agony, when virtue alone can have power to save any quarter of the globe from destruction.

TO PUZZLE, PERPLEX, CONFOUND, EMBARRASS, TO BEWILDER, ENTANGLE, OR
ENSNARE.

THESE words are used synonymously every day, though of various derivations,

and, if we would be strict, perhaps should be appropriated thus, or nearly so: For a hard question PUZZLES a man, and a variety of choice PERPLEXES him: one is CONFOUNDED by a loud and sudden dissonance of sounds or voices in a still night; EMBARRASSED by a weight of clothes or valuables, if making escape from fire, thieves, or pursuit; likely to BEWILDER ourselves if we run into a wood for safety; ENTANGLED among the briars if 'tis too dark to pick the way, and possibly caught by accident in a trap laid by the near inhabitants to ENSNARE wolves or other creatures into a pitfall. Meanwhile every one of these verbs is more elegant in familiar discourse than the first of them, whose original sense, or root, as the grammarians call it, is very vulgar; the POZING, or POSING a man being of exceedingly coarse people's usage, and a good companion to those who complain that they are *hampered, gravelled, or hobbled*. The truth

truth is, that to speak genteelly few ever miss, who have been early taught to think genteelly; for whilst a gentleman reflects how he should be EMBARRASSED with the care of a sick lady, if his horse was ENTANGLED in a net, and all of them BEWILDERED in some forest little known, which suddenly presents itself to his imagination, and PERPLEXES him to think how he should get disengaged from a situation so truly CONFOUNDING; the servant who waits behind, considers how he should be PUZZLED to get out, if his companions should in a frolic throw a hamper over him, I suppose full of hay upon his head, or tempt him into a bog or gravel-pit, leaving him to hobble out as he could.

'Tis vulgar thinking which makes vulgar speaking, certainly. The French wits of the last age, when elegance was at its acme in Paris, taught us to say that such an affair was on the carpet, from their expression

sur le tapis. John Bull used to find *his* business on the *anvil*. The picque and trêfle on the cards, wherever originating, but certainly from France first brought over to England, turned into clubs and spades on their arrival here; nor had the graceful, the polite Mr. Addison wholly delivered himself from national roughness, and strange indecorum, when he told us

That the ways of Heav'n are dark and intricate,
PUZZLED with mazes, and PERPLEX'D with error.

In this passage, indeed, besides the meanness of the first verb, there is a worse fault—the sense is false, or at best encumbered; for granting the obscurity of Heaven's ways, and their intricacy too, which no one will deny, they are not PUZZLED sure, nor yet PERPLEXED; however we mortals may be PUZZLED to disentangle the chain, or PERPLEXED by our own *errors* in handling the links. I am persuaded that the pious
and

and philosophical author of Cato never meant to charge error on Providence—It was an oversight in the construction of that beautiful passage, in a soliloquy which, among the noblest productions of English poesy, ranks particularly high, and is justly esteemed one of the most vigorous efforts of philosophy and fancy combined.

QUACK, MOUNTEBANK, EMPIRIC,
CHARLATAN,

ARE all titles bestowed on the venally experimental physician who opposes himself to the theoretic student ; which is implied in the derivation of the word EMPIRIC, as I am informed. CHARLATAN is derived immediately from France, remotely from Italy, where *ciarlatano* means a prating, cackling creature, and answers to our term QUACK ;

the

the duck being a noisy, boastful, impotent animal, and like enough to the man who *MOUNTS A BANK* if no stage can be obtained, and sets forth his own perfections with loud voice, and empty ostentatious manners. Calepine says, the race of these pretenders in modern days shewed themselves first at Cerotana, whence their name; but *CIARLATAN* seems less far-fetched and most natural. In Aurelian's time, the famous QUACK doctor Manes, author of the Manichean Herefy, which he gathered from the Zoroastrian doctrines in the East where he was born, was sent for to cure the son of Varanes, King of Persia; to whom having given strong assurances of the prince's recovery, his arrival was most welcome. Medicines composed by him were administered; and the unhappy father had the misfortune to see his son expire in a short time, of their effects, having soon produced a mortification in the bowels. Varanes however hanged the EMPIRIC,
then

then flayed him ; when stuffing his skin with chaff, he recommended solid knowledge for the future, instead of mere practice, and founded a college of physicians in his capital.

TO QUAKE, TO TREMBLE, TO SHUDDER,
TO SHAKE OR SHIVER, AS WITH FEAR
OR COLD.

THE explanation here is necessary, because the two last verbs are of an active signification, and often used as such ; to SHAKE a stick at you for example, or SHIVER the glasses all to pieces ; in such sense they are *not* synonymous with the three first. But give me two shirts this morning, said King Charles, when he went to execution, for I perceive the weather is uncommonly cold ; and if I am seen to SHIVER from the sense
of

of it, these rascals will try to make mankind believe, I **SHOOK** for fear of *them*. Our first word upon the list is always either sublime or ludicrous, I think. An **earthquake** is perhaps one of the grandest among terrestrial images: a little Italian greyhound **QUAKING** by an English fire in May for want of warmth, or a traveller **TREMBLING** and **QUAKING** with fear of spirits when he sees the parson's old white horse grazing near the church-yard in a dusky night, are among the meanest. Cowardice is by consent of all the world, as it should seem, the standing jest which diverts mankind in every part of the globe that they inhabit: and even on occasions where bravery would be madness, and impiety alone could stand unimpressed with some degree of terror, as in the case of Don John's servant in the *Libertine*, when the very stones are moved by his master's wickedness, the galleries laugh to see a fellow **SHIVERING** with anxious care for his

own person, while they consider him as in at worst a secondary degree of danger, I suppose. And 'tis related, that when one of the young men at Otaheite, placing his hand under the stream of captain Cook's tea-kettle, scalded his fingers in a terrifying manner, his comrades convulsed themselves with laughter and delight at his expressions of fear when he next saw the hot water pouring; and although nothing could be better grounded than the cause of such agitation, they found the joke irresistible, and were never tired of repeating it. 'Tis also observed by Erasmus, and confirmed by travellers, that the great ape of Borneo is afraid of a snail, and that his comical contortions when shuddering at the sight of one, set the wiser Hottentots o' laughing.

QUERULOUS, UNEASY, TROUBLESOME,
IRRATIONALLY COMPLAINING.

ON these adverbial adjectives and their use, foreigners may have frequent opportunities to contemplate in our country, which is above all others eminent for fretful complaints, and QUERULOUS eloquence. Ever quick to spy, and sad to lament their TROUBLESOME grievances, our people never find either their climate, their women, or their government good enough for them; IRRATIONALLY COMPLAINING of a lot cast so as to obtain superior felicity, yet delighting only in those UNEASY conversers, who set every thing in the most unfavourable light—those authors who assure us of our infallible ruin. 'Twas thus Browne's Estimate ran through fourteen editions—for having accused, Heaven knows how falsely, the Eng-

lish nation of selfishness, cowardice, and effeminacy in the year 1757, giving the palm of heroism, disinterestedness, and manly virtue to the French. 'Twas thus the sophistry of Priestley, the calculations of Price, and the insolence of Paine, obtained attention, only by that certain charm, that strange unaccountable pleasure our people take in hearing that they are undone; while such is our love for evil speaking, that foreigners have received pensions from this country merely for having spoken amiss of it. Such too is our QUERULOUS temper, that we are very apt IRRATIONALLY to COMPLAIN in the wrong place, and consider as misfortunes, things which are not really either good or bad in themselves, but totally neutral, if not approaching to praiseworthy. These dispositions to fretful malevolence and empty lamentation remind one of a wench, for the violation of whose person and freewill Lord ——— about twenty-five years ago
was

was tried, and not hanged, chiefly because the girl's virtue seemed to be as much alarmed by a magic-lanthorn with which he endeavoured to amuse her in her confinement, as it was offended by the loss of her honour, her reputation, and her peace; "for," said she, "I saw we must all be going to hell directly, when they shewed me the devil and the baker fighting on one of the walls of the room I was forced to reside in." 'Twas thus the stress she QUERULOUSLY laid on trifles, lost her a good cause, and saved the life of one who deserved to lose it. Meantime the whole nation behaves just as perversely every day—nay worse: and to such TROUBLESOME and IRRATIONALLY COMPLAINING spirits we must reply in the good Fryar's words who comforts Romeo—

A pack of blessings light upon thy back,
 Happiness courts thee in her best array;
 But, like a misbehav'd and fullen wench,
 Thou pout'st upon thy fortune and thy love;
 Take heed, take heed, for such die miserable.

QUIBBLE, PUN, CONUNDRUM, PLAY OF WORDS.

THOSE who delight in this species of false wit, will allow, that though the rest depend upon the PLAY OF WORDS, they are not for that reason synonymous each to other. The CONUNDRUM is lowest of the low in this pitiful catalogue, because previously composed with apparent study, and à-propos to nothing spoken of before, it bursts out with its petty call for admiration, asking a sudden question—Why are my old ruffles when they are darned, for example, like dead men? When all are at a stand, the ingenious inventor replies to his own enquiry, Why, because they are men *ded*. This is one of the best. A QUIBBLE is better, because less expected. When Tom D'Urfey was asked to divert the company with somewhat of that kind for which he was so famous: You must

must give me a subject then, says Tom. His companions, after hesitating a moment, said, Take the king.—And we all know, replies the punster, that the *king* is no *subject*. Doctor Johnson, who asserts that a QUIBBLE was to Shakespeare the fatal Cleopatra for which he lost the world, and was content to lose it, detested PUNNING, yet always celebrated a reply in which the PLAY OF WORDS was certainly all the merit. I never heard it but from him, who told me that a lawyer, when defied by the opposite counsel to produce a precedent in answer to that which he alleged from *Burn*, suddenly replied, I can quote instantly an opinion to the contrary, and quote it from *Kill Burn* too.

Italians have no dislike to wit which fatigues the mind so little; yet is the Spanish device upon their town Nola, one of the most excellent among these frivolous fooleries,

because 'tis quibble, pun, conundrum—all
in one,

Quien la vè, No la vè; quien Nola vè, la vè.

It won't translate. Such things are likeliest indeed to amuse a grave nation, for there is no humour in them; and Milton, who had perhaps less pleasantry about him than any man of eminence upon record, made incomparable PUNS; witness his QUIBBLING epitaph upon the university carrier, besides some disgraceful passages of the Paradise Lost. Excellent specimens of this mock rainbow wit may be found among the old serious students of a college, who mistake them for sallies of gaiety, and strokes of humorous facetiousness, I believe.—Doctor Lee, the aged master of Balliol, in his very last hours, hearing people round his bed whispering one another how such a friend was married the day before,
said

said in a faint voice: He used to eat eggs for supper every night, so I hope he'll find *this-yoak* fit as easy.

Here was an instance of promptitude in reply, and retention of the human faculties, till ninety years old, that I suppose can scarcely be excelled in the history of human nature.—He died of weakness in four hours after.

QUITE, CLEAN, COMPLETELY, PERFECTLY,
ROUNDLY,

ARE used for each other every day without being exactly synonymous: the second gets out of fashion very fast though, and will soon be QUITE discarded, as not PERFECTLY delicate; and while the school-mistress or master of little children tutors them to eat their meat up CLEAN, the instructors of youth more advanced will exhort them
not

not to promise ROUNDLY, unless in a situation to fulfil their declared intents COMPLETELY, because nothing is a more pernicious habit than that of raising hopes never meant to be gratified, or more destructive to the happiness of private life. The promising squire, in Tom Jones, is one of Fielding's best characters in my mind, who have seen so many legacy, place, and play-house hunters robbed of their time and peace, only by the momentary haste of some old gouty uncle to purchase obsequiousness in return for expectation—some theatrical manager who sighed for a sudden exchange of flattery with an author he thought on no more; or some minister who believed an election vote bought cheaply by a promising smile or squeeze of the hand, which a country gentleman unskilled in such contemptible coquetry, translates into a happy reversion of wealth and honours—and so is COMPLETELY fooled.

QUITS,

QUITS, EVEN,

ARE nearly synonymous, to be sure ; yet we oftener say QUITS, speaking about pecuniary matters—and EVEN upon other occasions.—The *lex talionis* is the original standard of justice in every uncultivated mind, and retaliation the first law among children, savages, &c.—If you shake the ladder when I run up to rob the apple-loft, I'll shake it for you when you run up, and then we are QUITS or EVEN :—but besides that I did *not* fall down, by good luck, and possibly you *may*, this desire of being EVEN with one another, puts a certain stop to all morality and power of mending manners. Such was the conduct Froissard relates of the French, when in the year 1348, or thereabouts, their populace, irritated by ill conduct in the nobles, protested they would

would not leave one of them alive ; and rising upon one gentleman in particular, bound and roasted him on a spit in the kitchen of his own castle, forcing his lady and daughters to eat his flesh.—The nobles however resolved to be **QUITS** with them ; and when they got the upper hand, says Froissard in his Chronicle, the punishments they inflicted were in proportion to those sufferings they had endured—that *so, ainsi ils font tous QUITTES* is the expression.

Had Louis Seize been no better a christian, he might perhaps have been **QUITS** with his enemies ; and should his successor feel more inclined to be **EVEN** with his enraged countrymen, when he gets into power, than disposed to mitigate their fierceness and conciliate their esteem, I think he will say with Young's Busiris—

Like

Like Death a solitary king I'll reign,
O'er silent subjects and a desert plain :
Ere brook their pride I'll spread a general doom,
And every step shall be from tomb to tomb.

RACE, BREED, FAMILY, LINE ; ANCESTRY,
DESCENT.

A SYNONYMY not quite safe from expansion in the hands of a native of Wales, where the English always consider it as rated beyond its worth :—yet do *they* study diligently the preservation of a horse's BREED, as if they thought some excellencies transmissible from FAMILY considerations, and that a long LINE of ANCESTRY is desirable in brute animals, which certainly rise in value proportionate to their RACE.

When from the mingling dust shall rise
A RACE of dogs as good and wise—

says

says the learned G. Harris in his epitaph on his old friend's dog Pompey. Why then should it be esteemed philosophical or ingenious to find reasons for despising DESCENT in Man? seeing that 'tis one of the earliest, the best chosen, the least disputable of all distinctions. DESCENT does not like rank depend on kingly breath: DESCENT derives its dignity from higher sources; DESCENT's an attribute, no satellite of sovereignty; DESCENT demands respect from human creatures, as having been honoured with attention even from God.—And that so surely, each page of Holy Writ shews how the most atrocious crimes alone were capable of superseding that primogeniture held in old days so sacred and so solemn, that Esau's punishment for contemning it was terrible, when, like a true democrat of the present day, he philosophically preferred the solid comforts of a mess of pottage to all the airy advantages—such he thought them doubtless—

less—of a parent's prophetic blessing. Nor has it ever been observed that those who despised DESCENT, prided themselves in any thing much better ; or forbore endeavouring to found a family, although they were themselves of mean original. Leo the Fourth, who was hasty to abolish the order of patricians at Rome, was yet willing to call the city he built, or rather fortified against the Saracens' incursions—*Leopolis* ; desiring apparently to continue his assumed name's remembrance : and how has the House of Austria had reason to repent their spirit of crushing the old FAMILIES under their dominion in various parts of Italy ! One star exceeds another star in glory, says Saint Paul : why then these painful efforts to render the human RACE all alike ? Carnelions are good to receive impression, diamonds to make it. Let each fill up the place assigned to him by Providence ; and let us not, like the filthy dreamers prophesied of

by Saint Peter, become *despisers of dignities*. Time is the only river where heavy bodies swim, and light ones sink ; nor can it be denied that an old FAMILY which has long preserved its name and character, must have possessed a very solid one, or in the course of so many centuries it would have been shaken away. New-made nobility shines from its lustre fresh out of the mint : old ancestry shews its venerable rust ; and by true connoisseurs a Queen Anne's farthing is preferred to a George the Third's guinea.

RARE, CURIOUS, UNFREQUENT, SCARCE,
SELDOM FOUND,

ARE all epithets synonymous if speaking of the fish preserved in slate, which were some years ago discovered by Vincenzo

Bozza in a mountain near Verona; and serving as a proof of the deluge, because some inhabitants of the southern seas being observed among them, shews there must have been a wonderful concussion of the terraqueous globe before those waters could have forced their contents into the hollow bosom of a rock now seventy-two miles distant from any sea. To this accident the writer once alluded in her preface, when she published Doctor Johnson's letters and some of her own;—and although the Critical Review of April 1788 said she intended to *elevate and surprise*, there certainly was meant at most a modest confession, that the trifling anecdotes those letters contained were valuable but as they were connected with his name. We have read of one author preserved in the amber of another, before now; and have said with Mr. Pope:

Such things we know are neither rich nor RARE,
But wonder how the devil they got there!

And I see not why this passage should have been unintelligible. A cart-wheel is certainly no SCARCE or CURIOUS thing in itself, yet has been SELDOM FOUND stuck in a rock under ground, as it is at Tivoli; where those who see it are led to wonder how long it could have been there, how many ages would take to turn it into stone, &c. and so go on speculating upon the antiquity of the Earth. 'Twas thus I observed that trifles obtained attention by the place they stood in; and sure the criticisms upon those letters to Doctor Johnson have proved the allusion just: they were worth criticising only because they were written in answer to *his*.

RASH,

RASH, HASTY, VIOLENT, PRECIPITATE.

ALL dangerous qualities of the mind, expressed by adjectives not far from synonymous ; yet although it would be a HASTY decision to say they were wholly so, we should justly provoke laughter by calling such a slight error PRECIPITATE, as the very word itself implies danger of a more serious kind than is tempted by giving offence to the critics. Truth is, mankind have a natural tendency to forgive these faults in a character, chiefly because of their association with youth and hardihood :—yet have I not seldom seen RASH pretenders to musical, or, what is much worse, medical skill, who succeed beyond desert, though long past that lovely season of life which gives to every thing a tinct of its own greenness, a portion of its own increasing vigour. The

young fellow who has once found success when he acknowledges himself to have been RASH, is likely enough to encourage himself in HASTY practices, till he becomes VIOLENT in his nature, perhaps PRECIPITATE in his end. Physicians have told me, that the quack bleeders, or tooth-drawers, who rarely miss their aim, would, if once well instructed in the art of surgery, tremble to recollect the risks they had formerly run of endangering, by their PRECIPITATE conduct, lives of immense value to society; and Prati the musical composer said once in my hearing at Leghorn, that no professional powers then alive were equal to a song the famous ——— was to execute that night: yet, added he, 'twill be no difficulty to her, who has not knowledge enough for finding out the danger she is in of failing at the attempt;—so she will not fail, I suppose. Prati predicted right; the singer was infinitely applauded, and immensely paid.

paid. But these are the accidents which lower in common eyes the value of learning, and give all praise to that genius which so readily discovers its own sufficiency, and the little necessity of studying hard to obtain fame or fortune; while RASH enterprise can VIOLENTLY seize the fruit by suddenly climbing the tree of science without fear of breaking its boughs, and without thought of falling, by such HASTY measures, in a PRECIPITATE manner to the ground.

TO HAVE RATHER, TO PREFER,
TO LIKE BETTER.

JOHNSON says the first of these is not English, and I trust he's right; yet Shakespeare's plays and common usage shield it from criticism, and foreigners are safe when

they say, that although Dante was a greater poetical genius than Tasso, and ought to be **PREFERRED** to him, yet still they **HAD RATHER** read the Gierusalemme, or even Metastasio's Dramas, than his great work; and when they study English, they **LIKE BETTER** to read Young's Night Thoughts than Milton's Paradise Lost.

TO RATIFY, TO CONFIRM, TO SETTLE,

A R E not exactly synonymous, while we say that reports are **CONFIRMED**, treaties **RATIFIED**, and affairs **SETTLED**. In cases of importance infinitely higher, our church willingly **CONFIRMS** him who has **SETTLED** in himself a fixt intention solemnly to **RATIFY**, at years of discretion, the covenant taken with Heaven by his sponsors, in that vow which they made in his name

when

when first admitted among Christians by the ceremony of baptism.

READY, PROMPT.

THE use of these words is fixed for aught I see solely by custom : yet so far are they from synonymy, that the first seems always to imply excellence, while the other usually contains somewhat of reproach. You were too PROMPT in your replies, says Dryden ; and Prior tells us

How rose some rebel slave,

PROMPTER to sink the state, than he to save.

But without going up to written authorities, we praise the girl that is READY with her lesson, and detest a PROMPT miss who keeps an answer or excuse at her fingers ends—as we say—to fling in the face of her governess.

Lord Bacon says finely, that much reading makes a full man, conference a **READY** man, and writing an exact man. The other word in this place would mislead one to think he meant a *self-sufficient* man, which was furthest from his intent. I lay the greater stress upon this article, because derivation would in this uncommon case draw French and Italian students to the coarser word; and I believe the true reason why *their* broken English sounds less unpleasing to a British ear, than the first efforts of a German, may be resolved simply into this cause.

We have almost always two words, one of Roman, and one of Saxon etymology, signifying nearly though not exactly the same thing. Our neighbours naturally choose that which is most congenial to their own tongue, and the classical one is nine times in ten the most delicate; for this reason the mistakes are totally different. A

Tuscan tells you he will go through Hampstead because of its *propinquity* to Hendon, though not exactly in the road—this word lying closer to him than *nearness*;—while a German will say *smear'd* instead of *anointed* perhaps, and that even upon a solemn occasion. These are equally wrong:—the second is, however, least inoffensive. In the two words before us—as every rule has its exceptions—the Latin word is the worst.

REASON, UNDERSTANDING, JUDGMENT,
SAGACITY.

OF these the metaphysical distinctions and differences are endless, and, to say truth, discover more the SAGACITY of mortals to form and trace them, than any extraordinary clearness of REASON, or even strength of UNDERSTANDING. One thing seems
certain,

certain, and 'tis this: A powerful speaker or wise writer having SAGACITY to discern how necessary it is to make coarse minds comprehend and approve his tenets, will show great JUDGMENT in forbearing all allusion to sciences they cannot comprehend, because such lights only dazzle, and do not illustrate; and I really think the exuberance of imagination and dignity of sentiment, which adorn the political pamphlets of Burke and Johnson, will, whenever they do die—if die they can—prove the undeserved cause of their mortality.—That oyster lives not long which breeds many pearls; and the famous race-horses Eclipse and Childers became from too great superiority useless to their owners, when no competitor could be found to take the field against them. Who now reads Boyle's Meditations, pregnant as they are with thought, and fraught with fancy? Swift's Meditation on a Broomstick laughed them out
of

of doors, and although in so doing it did the world no service, it shewed his notion of proper words in proper places very completely. So did his unadorned Conduct of the Allies, which, for that very reason possibly, ran through eleven thousand copies in three months, when readers were less numerous than now. With regard to foreigners, they will soon see that SAGACITY discerns what 'tis the province of REASON to approve, and of JUDGMENT to distinguish; while those who act according to all of these, are men of sound UNDERSTANDING. The tale told by Baretta, from Gasparo Gozzi, in a book little read, elucidates all our synonymy very well, and may lighten the weight of a dull article or chapter.

I was walking then, says the gay Venetian, upon our Rialto yester evening, and stopped to observe a blind old man, led by a beautiful woman in the prime of life.

She

She wished to shew him the way, I found, down that side of the bridge where its steps are frequent and low ; but he would needs force her to keep that other part of the walk where there are few steps at all, and those few very high and inconvenient. Her SAGACITY was obvious ; for where the gradations of descent were regular, even a person who could see was in less danger of stumbling ; whereas, no warning given by the guide herself, whose JUDGMENT was indubitable, could possibly avail in a place where the steps were all unequal, and large intervals every now and then. It was nevertheless out of her power to persuade her stubborn self-willed companion. So while she was endeavouring, though weakly, to draw him one way, he with strength adequate to his perverseness forcibly and quickly pulled her the other, till down they both came headlong ; and rising up, each mutually accused the partner, as having caused a disaster which

which no spectator of common UNDERSTANDING could help seeing must necessarily happen to both; for such was the woman's fidelity, she would not, though vexed and mortified, leave him, as he often wished her, wholly to himself. So I went along, continues the author, thinking what a foolish fellow that was, and how happy he ought to have made himself under the guidance of so kind and lovely a person; till on a sudden it came across my head to reflect, Why should I trouble myself about other people's affairs? Have not I, and has not every human being, a blind old blockhead, and a charming clear-sighted conductress in our own breasts?—one who is incessantly warning her perverse companion of those dangers he is ever desirous of plunging into? Yet how seldom will he obey these useful admonitions of REASON! How often, as in very spite to her, will he choose the path he ought above all others to shun, and
break

break both their noses with the fall his stupid obstinacy occasioned !

So far the ingenious Gozzi, whose power of attracting general notice to his book, consists chiefly in drawing unexpected inferences from vulgar and common occurrences. 'Twas by this art our Whitfield obtained followers—and 'tis natural ; for if whilst an arrow's point conveys the final effect of our shooting, a feather guides it to that mark proposed ; and if slight things may thus be found useful in furthering those of more importance, who knows but this little work, flimsy as it is, may boast some utility ? an ample compensation, surely, for all the censure and all the satire it may provoke.

RELIGION, WORSHIP,

ARE so far synonymous, that both imply that immediate duty to God which he himself enjoined in the four first commandments of the Decalogue; while the six others, last in place, though more in number, relate to moral obligations, and refer to the articles Virtue and Morality. What God has so united, therefore, let not man put afunder; for it is *virtue* to maintain RELIGION sacred in a great community, and 'tis a *moral obligation* each to other, that good example be set of attending public WORSHIP. Mystic piety is not unfrequent in England, which has of late been too much divided between infidelity and fanaticism; 'tis orthodox writing, true Christian preaching, and devoutly attentive hearing, that is wanted in our island, where the church has no power but

7 of

of well doing, and ought to see for that reason obedient submission follow each ecclesiastical precept—where the court and ministry afford examples of goodness unthought of in other nations—where the bishops and clergy really do possess a degree of learning which our neighbours have no chance to come in sight of—where decency marks the clerical character even in the lowest ranks, and every house—I hope I may add every cottage of ten pounds annual value through Great Britain, contains a Bible, a Testament, and a Grammar, with one person at least capable of reading them to the rest.

Great and inestimable privilege! denied by the Romish church, that now runs to ruin in consequence of such worldly caution; and will perhaps learn from her present distress, how the knowledge of true RELIGION is necessary to its veneration, and how that ignorance she long encouraged will at length
loose

lose its blind rage against that very WORSHIP it was intended to shield—whilst

Our church, secure on Truth's firm rock,

Still mocks each sacrilegious hand ;

Proof even against ELECTRIC shock,

Our Heaven-defended steeples stand.

POPULAR BALLAD.

REPLY, REJOINDER, ANSWER AND RESPONSE.

OF these synonyms the first seems the political term. Caius spoke well in the house this morning ; but Marcus, who rises like a giant on the REPLY, obtained most attention and applause. REJOINDER is almost wholly a law term, and RESPONSE seems dedicated to the schools. Conversation finds ANSWER sufficient, and delights in recording those happy ones which contain a pungent salt in them. There are,

however, some shades of difference. When Queen Elizabeth asked her neglected courtier on what he was employing his thoughts, one day, and received this unexpected return to her enquiry,—“Madam, I was thinking on a woman’s promise;” we call it a sharp and biting ANSWER.—But when the Conqueror’s favourite advised his master to make an early peace, saying, *I* would accept these terms if I were Alexander; and the king gave him the well-known retort of—So would I accept them too, were I Parmenio: it seems rather a scoffing REPLY, provoked by the pertness of a fellow who presumed on the prince’s tame endurance.—’Tis observable enough too, that this bitter taunt was a Greek one; for their ANSWERS and epigrams are generally, so far as I can find, more elegantly simple than piercingly keen, and have little of that effect which penetrates one’s head, when darted by Martial’s pen, like a ray of light, and drives at
one’s

one's heart like a dagger, when urged by the hands of Boileau, Young, or Swift.

When Mademoiselle de Gournay, one of the best Greek and Latin scholars in France, when learning there stood on its pinnacle, had been teasing Racan the poet with explaining to him, who knew no more on't than myself, some epigrams in the Anthologia for which he had no taste; tormenting him with extolling their superior merit, and preferring their simplicity to all modern excellence, he grew tired; and telling her 'twas time to go to dinner, she ordered it up; and helping her friend to some soup, which was, it seems, particularly insipid and flat: *Mademoiselle*, said he, *c'est icy une soupe digne de vous, une soupe vraiment à la Grecque.*

This was a witty remark, to which the lady made no REPLY.

RESENTMENT, DISPLEASURE, INDIGNATION.

PAINFUL affections of a feeling heart, and too nearly synonymous; though the first word is most expressive of that deep sense of injury so likely to pervade a generous mind—even in spite of true Christian humility, which 'tis our duty steadily to maintain: for though ingratitude, or unmerited insult, justly incurs our very serious DISPLEASURE, they ought not to excite lasting RESENTMENT towards the guilty individual, but only such honest INDIGNATION against the vice, as may guard us from all seduction to similar offences.

A wise man, however, will make haste to forgive, because RESENTMENT is a painful sensation, and he desires to feel himself at ease; a great man pardons readily, because he finds few things worthy of his serious

rious and deep RESENTMENT; and a pious MAN will never resent at all, reflecting how much he has himself to be forgiven.

REVENGEFUL AND VINDICTIVE.

THE first of these words expresses the diabolical quality oftener as an adjective, I think; the second is commonly used adverbially, which difference alone hinders their exact synonymy. Catiline is a sad REVENGEFUL fellow, says one, and of a temper so cruelly VINDICTIVE, he lets no offence pass by him unrequited—thinking perhaps to put himself in the place of Heaven, and dispense punishments at his own pleasure; not reflecting that he who made man can alone distinguish guilt from error in many cases; that to him is justly reserved the privilege of chastising; and that from

his happiness and his perfection no creature can be more distantly removed, than he who is disposed to be VINDICTIVE towards a companion in frailty, and of a REVENGEFUL temper while ranging through the walks of common life.

'Tis charged on foreigners that they seek REVENGE; and those philosophers who are willing to consider Virtue and Vice as ambulatory, lay the fault upon a warm climate. In Italy, however, 'tis merely the mildness of their criminal law, so slow to punish, so easy to elude, that leaves every man to be judge and executioner in his own cause; and how an Englishman would endure to hear of his only son's murder by the hand of a worthless rival, will I hope and trust never be known in Great Britain, where, conscious that his country will make a dreadful example of his injurer, *he* has only to lament a loss so heavy and grievous. Were the murderer suffered silently to escape,
or

or be openly protected at the door of a church, or in the palace of a rich nobleman, we should see if John Bull were less VINDICTIVE than Pietro the Italian: I fear he would, like the last named, watch the rogue out of his lurking-hole, and stab him when he could.

It does indeed appear that one set of people are little better or worse than another set—by *nature* as we call it. 'Tis the influence or neglect of religion and the laws that operates upon our conduct; and, with regard to individuals, few I'm afraid are guided by principle, and a steady care to please God in all their actions; without which vivifying cause, our morality is mere habit, and our virtue such as a change of those habits would entirely do away.

REVERSE, CONTRARY, EXERGUE,

A R E not synonymous certainly ; neither would the last word have found a place here *à côté des autres*, if I had not fancied that some people one has seen, who wish not to be thought ignorant, imagined EXERGUE to be the REVERSE, or CONTRARY, or, as we say, the *wrong* side of a medal or coin. It is not so, however : scholars could tell them that it means little more than the Latin *fecit* in Greek ; and that being commonly written on reverses, though sometimes it is found on front sides too, it has been mistaken as meaning REVERSE. The symbol of Rome often observed on old gems, &c. is an EXERGUE : so is the *carnation* in *Benvenuto Garofani's* pictures ; for though there may be a written EXERGUE, 'tis oftener a sort of hieroglyphic. Evelyn writes the word

exurge,

exurge, but I believe 'twas Marmontel's Tale that brought it into English conversation language; it used to be a mere book-word. The other two are nearer to each other. We say familiarly, that sickness is the REVERSE of health, for example, and youth the REVERSE of age: but 'tis more elegant to call vice virtue's CONTRARY, I suppose because of their standing in opposition. And a mean woman once in my sight set a whole company into laughter, when, her patron asking of what profession her husband was, that he might serve her—adding, But he is an apothecary—is he not? she replied, “Oh no, Sir, quite the REVERSE.” Foreigners will scarce perceive how comically absurd the reply was, till they are told that she ought to have said, On the CONTRARY, my husband keeps a public-house—for so he did—a business distinct enough from, and opposite enough to that her friend imagined. But what could be the REVERSE
of

of an apothecary, set them all o'wondering till she informed them. If the connoisseurs object to what I have said concerning the EXERGUE, they must remember I speak to learners, not the learned, and I think my account a good one. EXERGUE is a device, a visible metaphor; and I really know not what to call the I.N.R.I. upon the cross, or the S.P.Q.R. upon the Roman banners, if they be not written EXERGUES. Mottoes are they not; for to be a motto, some *word* is necessary, and *one* word is best; when there are more, 'tis better to say *legenda*, in pure strictness. The Bourbon *motto* was *Esperance*—Shakespeare alludes to it in the historical plays.—The Hamiltons is *Througb*, alluding to their coat armour; the Douglas's *Forward*, if I remember. Sentences shew less research:—as under the Bertie arms, three battering *rams*, we read, *Virtus Ariete fortior*; under the Salisbury *Lion*, in the same taste, *Sat est prostrasse Leoni*, and

4

the

the like: but R.I.P. which distinguishes the tombs of Romanists in our churches, is an EXERGUE, meaning *Requiescat in pace*, which I know not why is so peculiarly appropriated to one sect of Christians more than another. We all alike desire to rest in peace, and in *our* consecrated ground so may they ever rest! who yet unfeelingly exclude us from *theirs* upon the continent.—But surely the storm which gathers over all our heads, and has already begun to fall on theirs, will unite all sects, all ranks, all denominations of Christians to defend that religion established in the sacred blood of our common Master, and to protect his worship with all its due rites and solemn appendages.

RIDDLES, REBUSES, ÆNIGMAS, CHARADES,

HAVE doubtless a very close affinity without being synonymous terms. The first, of Saxon origin, seems to imply, from ancient usage of the word in England, somewhat like a trial of skill—as the *Die quibus in terris* among the Romans. Riddle me this, and riddle me that, is a common verb in our old poems, for Explain me this, and expound me that. So late as Milton we read—

Be less abstruse, my riddling days are o'er—
 from the mouth of Sampson Agonistes. A RIDDLE however, now, in mere conversation language, means little else than an ÆNIGMA, and little more than what *Pere Boubours*, in *Les Memoires de Trevoux*, describes as a subtle and ingenious discourse including some concealed meaning.

When *Hempe* is spun,
England's done,

was an ænigmatical prophecy, Lord Bacon says, which the *riddlers* of his time construed thus: That after *Henry, Edward, Mary, Philip, and Elizabeth* had reigned—England should be no more—or England should *cease*, was the word:—and so it did, says he, in a manner, for after that our king's style was Great Britain—the initials of their names having completed the word as then spelt *Hempe*.

ÆNIGMA is I learn of Greek derivation, and the oldest books give us the best examples—Sampson's in the book of Judges—and mythological ones innumerable at a time when almost all literature was drawn from Ægypt, the true land of mystery and hierolyphic. 'Tis now a mere sport and play of words, and ranks among those species of false wit which are commendably exploded.

exploded. Yet Dumay the agreeable counsellor at Paris, after he was blind, sent Menage these two lines, having previously been told that his friend was laid up with the gout :

Qui mala nostra tulit præstanti dote valebat.

Ede viri nomen, dos tibi talis erit.

To which Menage instantly replied by the servant who waited,

Ædipodem tecum facio. Tumet æger uterque

Pes mihi. Caligat lumen utrumque tibi.

The answer is prettiest,

In *Ædipus* alone I read

Our miseries united ;

My lameness was to him decreed,

His eyes like yours benighted.

I could do nothing with the RIDDLE itself—Mr. Gray did me the honour to turn it thus :

He

He who our ills united bare,
The art of divination knew;
If you the prophet's name declare,
I'll hail you prophet too.

And while the world owes him solid obligations, let him neither be angry nor ashamed that it sees he can trifle to oblige or divert a friend.

The REBUS meantime, such as Menage or Camden describes, is a still meaner contrivance, as things now stand, than the last mentioned; yet an acquaintance with them may assist men in decyphering old families, which shewed their names by devices: as Sir Anthony Wingfield, who with the cross and red rose, which latter denotes a Lancastrian Partizan, gave a wide extended wing, with these four letters round, F.E.L.D. while Fuller of Rose-Hill chose for his *rebus, device, or exergue,*

A Rose, a Hill, an Eye, a Loaf and a Well.

Rose Hill I love well, being implied. These
tricks

tricks were taught us in the early ages by the French, among whom they are still called *Rebus de Picardie*. But they have been always in the world, I believe; nor did Lucius Florus, nor Julius Cæsar himself, scorn a contrivance of the same nature, when the historian gave a flower signifying *his* appellation, as Benvenuto Garofani, the painter in the same country, did a good thousand years after:—and 'tis said by the connoisseurs how Julius Cæsar put an elephant upon his coin, because Cæsar means elephant in the Mauritanian tongue. Nay, I doubt not but the *Czar*, which means *Cæsar*, gives a true REBUS at this very day in the order of the Elephant, upon that very principle. The discriminating difference seems to be this: the RIDDLE may be prose, and the subject is totally at his choice who makes it. The ÆNIGMA should be verse, and a short distich is most classical; while the REBUS must include a
name,

name, which to the *exergue* is not necessary.

CHARADE is a new device of the same kind. I never heard its origin, but know that when the Spectator had driven out this last absurdity, and Garrick helped its exit by his revival of Abel Drugger; ingenious dulness invented a new one, and covered our fans, screens, &c. with CHARADES newly brought from France. The subtlety here consists in making two different qualities agree in a third; one is sufficient for a specimen:

My first runs *at* you,

My second runs *into* you,

My third runs *through* you,

is as good as any of them: 'Tis *buck-thorn* answers the description.

RIDICULE, RAILLERY, DÉRISION, BANTER,

ARE much too nearly allied—yet naturally at a good distance from strict synonymy; the second and the fourth being agreeable sources of amusement and innocent mirth, while the other two are odious and terrifying. Yet nothing is surer than that a man, or science, or a quality of the mind, or a slight affectation in the person of a friend, which has been only once the subject of BANTER or RAILLERY in a set of gay companions, becomes quickly a theme of DÉRISION to fools, who learn laughing more easily than discernment in the choice of objects where RIDICULE is justly permitted. Addison, though possessed of humorous powers beyond every other writer in our language—Shakespeare alone excepted—detests all drollery on serious

ous subjects, and says in his Freeholder, that a quotation out of Hudibras shall make some blockheads treat with levity an obligation wherein their welfare is concerned in this world and the next. Such RAILERY, adds he, is enough to make the hearers tremble. And I do think the spirit of DERISION (become either so natural or so infectious among Britons, that the very babies of our island are tainted with it) never did find a way to gain applause as now in fashionable circles, till my Lord Shaftesbury had shown us how happily and airily we might laugh at Heaven and its judgments: for although the noble author's own shafts of RIDICULE were severely and with much humour retorted upon him again by Mandeville, in the first dialogue of his second volume, where the laugh and parody are admirable; and although numberless good answers have been made to the Characteristics, one in particular, very little

read, in a novel called *The Cry*; my heart prompts me to fancy, and experience confirms the notion, that since that book appeared, which taught mankind how RIDICULE alone was to be considered as a test of truth, every character, however venerable by virtue of conduct or dignity of situation—every transaction, however trifling in itself, has been torn out and hung before the public eye to excite DERISION of authority, and promote BANTER where 'tis difficult to imitate merit.

South says, that it was out of Titus's power not to be derided, but in his power not to be ridiculous; and this is the best comfort for those whose delicacy has suffered by modern wit. Yet a man may lose his eye from the stroke of a boy's pop-gun, if not aware of its sudden approach; and 'tis observable enough too, that as the present are beyond all preceding times fruitful in sarcastic merriment, so I recollect no
age

age less fertile of elegant humour and harmless gaiety than the present. Broad mirth and coarse representation of mean manners, and the rough scenes of life, best fix the attention of high people to the stage, where they contemplate the tricks of Miss Hoyden and Miss Tomboy with the same disgraceful eagerness that detains a lower set with liquorish hope of seeing somewhat at a printshop window capable to inflame appetite in unintellectual and empty youth, or to restore it in debauched though half inert old age. Such is the retrograde progress of false refinement, and ill directed opulence:—just theme of indignant satire to those who write, of pointed RAILLERY to such as have talents for conversation.

RULE, SWAY, GOVERNMENT,

ARE not precisely synonymous, though similar. SWAY has by far the gentlest meaning of the three: its derivation from a German word *schweben*, expressive of undulatory motion, implies a degree of softness little consonant to the other two; and we say without impropriety civil or grammatical, that in those countries where absolute RULE sits despotic on the lips, almost upon the eye of the sovereign, a favourite may still bear considerable SWAY, and guide to his own fancy the sceptre of GOVERNMENT. If we turn our looks towards the verbs formed from these nouns, we may likewise observe minds of peculiar make, which, though they resist being RULED, will easily permit their opinions to be led, and their judgment SWAYED; and 'tis well known
that

that men of this description must be GOVERNED by influence : for, as a great statesman of old says, “ If you will work on any man, you must either know his nature and fashions, and so lead him ; or his ends, and so persuade him ; or his weakness, and so awe him ; or his interests, and so GOVERN him.” ’Tis therefore that I now cease to wonder what those people would have, who complain not only of the *authority* but the *influence* of GOVERNMENT. There are but three ways to choose out of : we must be each wholly independent of other, and, acknowledging no head or heads, no subordination, no society, live like some solitary Indians, in a state of total freedom from every divine and every human tie ;—or we must be GOVERNED *somehow*—either by RULE, as a husband in his house, where all acknowledge his authority ; or like a wife in her family, who SWAYS by influence, and holds her limited power by per-

petual attention not to disgust by its too rough exertions. Despotic sovereigns are obeyed as the *man* is in this case;—limited monarchs are contented to carry every point as a woman in her circle,

And win their way by yielding to the tide, only adopting skill instead of strength. Norden tells us, in his account of Cornwall, something concerning the Pendre stone analogous enough to our GOVERNMENT here in Great Britain.

“It is (says he) a rocke upon the toppe of a hill near Bliston, on which standeth a beacon, and on the toppe of the rocke lyeth a stone, three yarges and a haulfe long, four foote broad, and two and a haulfe thick; and it is so equally balanced that a touch may move it, whereof I have had true experience. Yet whereas a man with his *little finger* can easily stirr the same, the strength of many men cannott ever move it or remove away.”

If

If therefore people fancy there is something great in refusing to be awed by majesty, or RULED by power, let them at least, like their own huge and rugged masses of stone in Wiltshire and in Cornwall, shew themselves easy to be SWAYED with a soft touch and gentle hand, nor complain alike of influence and of authority ; since we see clearly that some GOVERNMENT is necessary to every country : and how society is carried on where all will bear RULE, and none will suffer it, a neighbouring nation shews. Let ours take warning from the dread example, reflecting that these monumental stones would not have stood so long, had not their balance been so nicely kept. The venerably ancient, the almost self-existent rock of royalty may yet, as we see, be at length destroyed by mean but long continued efforts to undermine it ; though, when it splits, insulting curiosity is wounded by the fragments, and calm spectators

tators lie crushed beneath its fall: while these apparently works of art, as Bryant judges from their repetition, must, when *they* sink, drop all at once together—so closely united are the sustainers and sustained.

RURAL AND RUSTIC

MUST necessarily seem synonymous to foreigners, who see them used perpetually for each other in our best authors—or think they do—because the words are commonly appropriated with a selection exact enough. England, say we, affords more situations that one may justly term RURAL, than any nation or country in Europe; for in France, Italy and Germany, at least, you are always too near, or too far from a great city; so that the prominent features of every landscape exhibit either wildness approaching
to

to barbarity, or else cultivation resembling a garden more than fields:—whereas in Great Britain, where opulence is more diffused, and knowledge less concentrated, Nature accepts the character of individuals, and every place possesses some agreeable ornaments which tend to its embellishment—though no spot is by the accumulation of such ornaments made more splendid than beautiful. RURAL elegance is the pride and pleasure of our happy island, whence RUSTIC grossness and rough scenery are so nearly expelled, that you seek for them in vain at a great distance from the capital, among the lakes of Westmoreland, or along the sea-coasts of Devonshire. Whence our fastidious travellers, perhaps,

Tir'd of the tedious and disrelish'd good,
Seek for their solace in acknowledg'd ill,
Danger, and toil, and pain.

GRAHAM'S TELEMACHUS.

We

We climb the Alps of Switzerland and Savoy, or journey round the Hebrides in search of contrast and variety, delighting to penetrate the hidden recesses of Nature, and

Call her where she sits alone,
Majestic on her craggy throne.

Such views indeed produce magnificent ideas in the mind, but they are ideas of God, not man. *He* always seems debased on such a theatre, and, to say true, generally acts his part upon them with RUSTICITY enough: while foreigners are often heard to admire our peasantry both in the north and west of England, each with his watch, his little shelf of books, trimmed hedge, clean shirt, and planted garden; enjoying that RURAL simplicity, and elegant competence—glory of Britons!—great and enviable result of equal laws and mild administration!

Let

Let them remember then those laws, those rights,
That generous plan of pow'r deliver'd down
From age to age by their renown'd forefathers,
So dearly bought, the price of so much blood.

ADDISON'S CATO.

TO SAUNTER, TO LOITER, TO LINGER, TO
DELAY, TO BE SLUGGISH, DILATORY,
AND TEDIOUS.

UNPLEASING qualities variously expressed by all these verbs and adverbs, which are nearly though not closely synonymous. We apply some of them to persons chiefly, and some to things.

What plagues, what torments are in store for thee,
Thou SLUGGISH idler, DILATORY slave!

says the Turk in Johnson's Irene. He had indeed an aversion to such people amounting almost to antipathy, though he considered

dered himself among the number, and passed his life in forming and breaking resolutions of active diligence. He said that the verb SAUNTER came originally from *Sainte Terre* the Holy Land; for that in crusading times, when a fellow was found LOITERING about, unable or unwilling to give account of himself and his designs, if asked whither he was going, the usual reply was, *à la Sainte Terre*: and from that cause, people who LINGERED about a house, trespassing upon that hospitality which in such days was with difficulty refused, were called by corruption *Sainteterrers* and SAUNTERERS. DELAY, meantime, is a word that may often be used in an excellent sense as a part of policy and military skill: witness the conduct of Fabius, who we are told saved Rome by procrastination, and drawing out the war into length; fatiguing his enemy and wearying the patience of troops, who fighting in a foreign land need no enemy *but* patience for their
utter

utter extirpation ; while those who die can never be replaced, and every village affords refuge for the assailed, and ruin to the assailants.

Fortune, in great matters as well as small, resembles the market : if you can wait a while the price will fall. That DELAYS are dangerous is on the other hand no false proverb : but the meaning *here* is, when you come to the moment of execution, do quickly that which you have considered leisurely ; for as the motion of a boy's top turned swiftly round appears to stand still, so no secrecy can be ever comparable to celerity in business. That arrow is surest to hit the mark which is most suddenly and swiftly shot.

I saw a pretty quibbling epigram once upon a man whose name was *Baddeley*, and who owed the writer money, if I remember : —it ran thus :

DELAY is bad — and I may say,
There's nought but bad in *Baddelay*.

SEDITIONS, TROUBLES, FACTIONS,
DISTURBANCES,

A R E nearly allied certainly, yet not quite synonymous ; for TROUBLES spring up many times in states from causes not easy to cure—as tedious wars abroad, which causing heavy debts at home, produce distress from mere inanition, like the alkaline fever brought on a human body by too long abstinence from food. There are likewise TROUBLES enough from repletion, when ill humours are afloat. But nations not kept ignorant of the disease or remedy, will be little subject to DISTURBANCE, even from the worst of these causes ; having learned from knowledge of past ages, or experience of present, that unless the state is intrinsically poor, and so enfeebled from loss of commerce that it can with difficulty restore
itself

itself to health and vigour, or suddenly offended by innovations, 'twill not be easy to excite SEDITION among the common people, who are always more disposed to quiet than their agitators expected to find them; slow to move, although powerful when once set in motion; and ever more inclined by nature and custom to obey the King *de facto*, than any newly sprung-up body of nobles, or self-created demagogues delighting in confusion, in which our enlightened commonalty see far off that they shall only be made instruments of advancement to fellows no better than themselves, who for the purposes of FACTION climb on the shoulders of the people to reach at and destroy the King's prerogative. A monarch is safe against all such, however, while he possesses the good-will of his common people; and every child's Pantheon can remind us, that when the inferior deities, nobles of the sky, made a factious combination to

bind or confine Jupiter, Briareus came in with his hundred hands (meaning the multitude), and unloosed every knot. But although a state nicely balanced is least subject to serious DISTURBANCES of any other, it may naturally be obnoxious enough to petty TROUBLES, as winds are always highest when the sun is in Aries or Libra, and *EQUINOCTIAL* tides are proverbial.

Let not our neighbours fancy, however, that such wear out our state. Opposition is exercise, and contributes to the long life of a mixed government; and those who take pains to convince us that every brisk gale must needs end in a hurricane, lie under a physical as well as a political mistake. The dead calm that precedes such a convulsion of nature, or of civil polity, is the dreadful symptom, the signal for experienced pilots to draw in all the sails, and collect close together, that so the tempest's fury may be spent in vain.

SENTIMENT, THOUGHT, NOTION, OPINION,

A R E nearly synonymous in books, but not in talk, where the first has of late usurped a wider dominion than our tongue regularly granted. We say in good strictness, how 'twas our firm OPINION till last week, that our old friend Ruggiero had more THOUGHT in him, and better NOTIONS both of honour and propriety, than thus to betray his SENTIMENTS at the request of a paltry creature, who courted him out of them for interested purposes alone—a mere self-lover, who would willingly set any body's house on fire for the sake of roasting her own eggs. This example, however, is exceedingly imperfect. A lady of delicacy is now called, I know not why, a lady of SENTIMENT; and a person who, as Addison's Sempronius says of Cato, is grown by

being long listened to, *ambitiously sententious*, has been of late derided by the appellation of a man of SENTIMENT—in allusion, as I suppose, to Mr. Sheridan's play. Favourite dramas have, among the English, a temporary influence over language that would amaze one. The Duke of Buckingham's Rehearsal drove out of fashionable company the silly phrase of *Egad and all that*; and I have been told that Dryden's Sir Martin cleared the elegant tables of their then favourite intercalation *In fine, Sir*. New ones meanwhile spring up every day, like these, dully to take their turn and be forgotten, to the no small incumbrance of conversation, and fatigue of one's ear; for living, as Collins said, under the dominion of a word, whether SENTIMENT, or *rage*, or *bore*, or *pledge one's self*; or whatever absurdity determines choice, must surely be a despicable mode of proving our good breeding, which rather consists in the art of banishing such pedantry
than

than inviting it. Indeed the pedantry of a drawing-room is no less offensive than that of a college, or an army coffee-house, or a merchant's compting-house;—all are tedious and disgraceful, and should be swept away. Let the players set the example, and, by reforming the despicable cant of their green-rooms, shew themselves fit to mend the foibles of the age.

When the old poet Maynard came to Paris a little while before his death, whatever he said one night almost when his friends and he met at a tavern, some or other of them cried out, *Ce mot la n'est plus en usage*. Wearied at length with their fashionable criticisms, he called for a sheet of paper, and wrote these verses upon it impromptu :

En cheveux blancs il me faut donc aller
Comme un enfant tous les jours à l'école ;
Que je serois fou d'apprendre à parler,
Lorsque la mort vient m'ôter la parole !

How senseless were I to be carried along
In grey hairs to your new modish school !
Sure death would a day sooner palsy my tongue,
Should it prove me so errant a fool.

SIGNS, PICTURES AT SHOP-DOORS, MARKS,
TOKENS, PAINTED NOTICES THAT
SOMETHING IS SOLD WITHIN.

THE first is the popular word for what the others rather describe than express. Swift says somewhat hastily, that wit and fancy are not employed in any one article, so much as in the contriving of SIGNS to hang before houses. I rather think that it requires some wit and fancy to explain the meaning of many yet unintelligible ones ; though the Spectator, and since him the Looker-on, in a paper suggested by a friend, have thrown much light upon the subject ;
a very

a very trivial one to people like that friend capable of benefiting literature by things of greater importance.

In the thirty-second number of the last-mentioned paper, however, we first are informed that 'tis to the heraldic distinction of the neighbouring noblemen that we are obliged for the multitude of monsters—as the Red Lion, the Black Swan, Blue Boar, &c. a Swan fable, a Boar azure, a Lion gules, &c. being the coat armour of some man of consequence in the neighbourhood. This is so true, that the Harcourt Arms, the Pembroke and Marlborough Arms are even now hung as SIGNS in the vicinage of Blenheim, Wilton, or Nuneham. The Green Man is however an exception : he is I believe an allusion to Bold Robin Hood ; and if the size of the picture admits, Little John is commonly visible in the perspective. The Two Maidens at or near Kennelworth, one with a red rose, and I think dressed in pink too ;

the other with a white rose, are apparently the Princesses Mary and Elizabeth, set up by some wise fellow, who resolved to entertain the partisans of both families at his house, if possible. SIGNS and TOKENS of every sort, however, are going out, in proportion as literature comes in. Formerly brothers or friends, married and settled in different and distant provinces, sent TOKENS to each other, as proofs of their yet continued existence and welfare; but now the conveyance of letters by regular posts is established, such MARKS are rendered unnecessary. The custom, however, still obtains in Poland, I understand, and is scarcely worn out in Moravia. SIGNS at elegant traders' will very soon be out of custom, I see plainly. Brewers were wont to set up an Anchor or a Peacock, &c. but they are fallen into disuse; and I recollect no SIGN at any banker's now, unless the Three Squirrels still stand in view at Tem-

ple Bar ; which, from the analogy perhaps between that hoarding animal and a money-dealer's shop, may have been longer preserved than the rest. 'Tis now growing familiar, I observe, to write the Prince's Head, or the White Lion, instead of painting them ; and some would certainly be with difficulty represented to the eye, as a Nimble Ninepence, which was nothing more, probably, than a little coin twirled about as the designation of a gaming-house. The Round of Beef at some cook's shop near St. Giles's tempted Cox the merry dancing-master, of facetious memory, when he saw these words under, Good boiled beef *hot* every day, to rub the top of the *h* out, so that it stood thus, *not* every day ; and the people did not know where to apply for their dinners ; so looked them out another place for that purpose.

Pious SIGNS too, as the Lamb and Standard,

dard, from a verse in St. John's Apocalypse ; the Dove and Mitre, which still remains at Hereford ; with the Nun and Crucifix, &c. wear out every day, as religion grows more delicate and less fervent among us. The Hare running over the Heads of Three Nuns, which used to stand at Charing Cross, was manifestly nothing more than bad spelling. Nuns of some religious orders wear a *HAIR* cloth or cilice next their skin, for purposes of mortification, and this article was sold at the linen-drapers', who furnished the whole of their dress ; but the practice growing obsolete, I suppose, and the idea still continuing of some connexion betwixt a nun and a *HAIR* skin, they thought it a *HARE* skin, and set up the figure of that animal accordingly.

Enough on this synonymy of SIGNS and MARKS and TOKENS *at shop-doors*, whence they will soon be banished, I believe. Under
the

the article *SYMBOL* much will occur of serious matter *SIGNIFIED* by visible *FIGURES*, *MARKS*, and *TOKENS*.

SILLY, *IGNORANT*, *SENSELESS*,

ARE not synonymous, except in the mouths and opinions of such as are *SENSELESS* by nature, or *IGNORANT* with regard to language. Dr. Johnson used to say, and I have read it recorded by some of his biographers, that the heaping loads of literature on a head unfurnished with the *præcognita* of knowledge, a *SENSELESS* soul, as he often called such people, was like setting diamonds or other precious jewels in lead, which could but obscure the lustre of the stone, and make the possessor ashamed on't.

Had he lived in Italy, this observation had been lost; for as among our countrymen

may

may be found many men of very mean and limited powers, who yet are excellently taught, and for that reason far from IGNORANT, although SILLY enough on occasions where no science comes in play, and matters of mere common sense are made the subjects of conversation—so in Italy, where little cultivation is thought necessary, 'tis exceedingly rare to hear a gentleman or lady disgrace themselves by a SENSELESS or weak manner, either of acting or of speaking, however IGNORANT they may prove of what we English consider as almost indispensable literature—the knowledge of our own tongue, for example, and so much of geography as may keep us from being told impossibilities, and then laughed at. An instance will contribute to explain my meaning, in these positions.

The Spanish ambassador to our court in Charles the Second's time was accounted, and justly, a man of large capacity, deep
political

political thinking, active in business, and, in a word, far too cunning for our thoughtless monarch's counsellors to cope with; but although nothing less than SILLY, he set those o'laughing at his IGNORANCE to whom he was himself superior in parts and judgment, when the Royal Society being desirous of putting in practice Torricelli's experiments, thought the Peak of Teneriffe a good place to prove their efficacy, and deputed two members to solicit from his excellency letters of recommendation for the Canary Isles. The ambassador meantime, never doubting but that their intention was to fetch away wine, not knowledge, enquired what quantity they proposed bringing home; to which when the deputies replied, that their business was only to weigh the air upon the mountain's top, he drove them from his house like madmen, and ran himself to Whitehall, crying out that some crazy Englishmen had insulted his avocation,

tion, and begged permission to weigh the air in his master's dominions—as if such things were possible. Charles and his brother, who were no mean philosophers, concealed, from good breeding, their contempt of this IGNORANT Spaniard; but the impossibility of weighing air soon became a hack joke among the courtiers to divert the king in private. But why look so far back? An intelligent nobleman from the Continent asked me not more than seven years ago, where that Mr. *Londini* lived, that made so many and so good musical instruments, particularly the piano e fortes, which always bore his name in front. This was being somewhat behind hand with the rest of mankind, no doubt, yet was there no intellectual weakness discoverable, but the contrary; and a man less SILLY or SENSELESS than he have I not often known.

Of English simplicity combined with

found learning, numberless examples crowd about one's remembrance, and press for the place of distinction. The first that presents itself is that of a gentleman eminent for classic knowledge, a capital orientalist, and a person to whom the last related story will be most welcome if he reads it. Returning from India once, he shewed me a curious gem given him by some prince of the country, its colour a rich heavy green, its thickness astonishing, and the degree of transparency visible in so solid a body—wonderful. I admired its uncommon beauty and value, and lost sight of the possessor for three or four years; at the end of which time chance threw us once more into the same assembly-room, but in a different part of Europe. I hoped his gem was safe. Oh yes! replied my countryman, 'tis cut into a ring now, and has half ruined me in paying for the instruments it broke during the operation; for, continued he, 'tis
very

very near a diamond itself: but we split it up at last, and I made such a jeweller—naming him—engrave a figure on it, that it might be *interesting*. What figure? said I anxiously. Why, 'faith, madam, I cannot tell; I have scarce looked at it since; but it was what the goldsmith thought proper—for there should be something on a ring, you know. Was not this conduct and mode of reasoning SENSELESS? Doctor Johnson's story of a young woman he once knew, who laid by the bones off her own plate at dinner, when she had been eating chicken, to feed a friend's horse whom she expected to call in the evening, used to furnish us matter of dispute. I thought her an *ideot*, while he contended that she was only IGNORANT of what a milliner's 'prentice had no means of knowing. She did not betray symptoms of folly in her business, said he, nor yet dream of laying up oats and hay to feed the lap-dog—how—

—however she might mistake the nature of an animal who came little in her way, and might be carnivorous for aught she had opportunity to observe. Something however must, I believe, have been radically and from the beginning defective in a mind so SENSELESS, that it could not at the age of twenty years procure to itself better information than this.

TO SLIP, TO SLIDE.

THESE verbs are so very closely allied, that foreigners will be in perpetual danger of choosing the wrong; yet like reason and instinct, as Mr. Pope says, they are

For ever separate, yet for ever near.

The synonymy is by no means exact,

VOL. II.

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and

and those who are not attentive may be easily led to SLIP, or to make a SLIP—for so a slight error is often called in English : but should you in that very case say such a person has made a SLIDE, all would laugh ; only because in figurative language the last word is seldom used in a bad sense ; and though Thomson does bid the ladies take care of their SLIDING hearts oddly enough, it would not be borne in conversation. In its direct sense too, natives know instinctively the quantity of meaning each word bears, and the most illiterate mother bids her little boys take care not to SLIP down, when they go purposely o'SLIDING on the ice : although she may not have seen the French epigram upon some young men skating :

Sur un mince crystal l'hiver conduit leurs pas,

Le precipice est sous la glace :

Telle est de nos plaisirs la legere surface,

Glissez, mortels ! n'appuyez pas.

Thus

Thus o'er the dangerous gulf below
 Is pleasure's SLIPPERY surface spread ;
 On tender steps with caution go,
 They soonest sink who boldest tread.

And 'tis no incurious or useless reflection to observe how from this uncertain operation—this SLIPPING of one smooth body over another—the study of mechanics has found out the secret to draw our most infallible and perfect method of gauging, measuring, &c. without any assistance from compasses ; merely by the SLIDING of one part of an instrument against another—while the *superinceffus radens*, in Everard's famous machine, gives the answer on a marked rule to men no way skilled I suppose in mathematics ; a common exciseman being able to tell upon inspection the contents of a cask of whatever magnitude, to an exactness that would puzzle a philosopher. On these occasions wonder is the natural consequence of inexperience, nay, the pro-

per consequence; for blockheads only will fail to be surpris'd when they see an effect produced without an apparently adequate cause. And here, although I may justly be charged with *shifting* my ground and SLID-ING away from the subject, I cannot forbear relating a story, which, if it has not already got into print, may serve to show the just amazement of savage nations at European ingenuity.—An English gentleman walked into the woods of America with a friend, taking as a guide with them however an Indian youth. In the course of the day's amusement they separated, and one of them finding some curious fruit or berries, sent them to his companion by the lad, with a note of their number traced by his pencil on a bit of paper. Some being lost on the way, he who received the present reprimanded the bringer for eating or losing them, and drove him back for more. The gentleman sent him again with the
number

number marked on the note, which proved the boy had played the same trick with this second parcel as with the first, and procured him a new scolding. The Indian now fell on his knees, and kissed the paper; which, says he, I found out was a witch or conjurer the first time;—but now he has proved his power supernatural indeed, because he tells *that which he did not see*: for when I flung away these last berries for experiment sake, I took care to *SLIP the note under a stone*, that it might not know what was passing.

SLOPE, DECLIVITY.

MANKIND having observed, no doubt, how beautiful nature is in her spontaneous undulations; how graceful is the SLOPE, and how elegant the DECLIVITY; thought

they would embellish their inclosures with artificial imitation of such charms, and contrived the terrace built upon a *SLOPE* in the very early days of building and horticulture. Semiramis's hanging gardens are an instance of this amusement's antiquity; the *glacis* in fortification affords daily proof of its usefulness, while the *slippery* turf betrays the assailants to their ruin, and well deserves its *name*; which should not be confounded with that of *counterscarp*, this last relating merely to the pointed shape or form of the *glacis*; and is taken from a woman's shoe, or clog; *contra scarpa*. So fashionable were these acclivities in our own pleasure-grounds, forty years ago, that we find Pope ridiculing them in his admirable Epistle upon Taste:

And when up ten steep *slopes* you've dragg'd your thighs,
Just at his study-door he'll bless your eyes.

Such perverseness was well exploded;
and

and a more pleasing though less elaborate imitation of nature called in to supply its place. The *Ifola Bella* upon *Lago Maggiore*, notwithstanding, owes its peculiar beauties to a similar construction of terrace and turf-ascent; nor can any disposition of ground produce an effect equally striking and lovely—so certain is it that we should

Consult the genius of the place in all;
nor hastily condemn an ornament, which, though incapable of embellishing one spot, may yet increase the elegance of another:—the less hastily should we condemn this, as it is generally thought a line laid

SLOPING OR OBLIQUELY

MAY be considered as more beautiful *per se* than a straight one. We leave the

waving or curve line, emphatically acknowledged, since Hogarth's time, as the precise line of grace, out of the question; indeed necessarily, because though SLOPING it is not OBLIQUE.

EXAMPLE.

The sun's path (as the Zodiac is popularly called) describes that eminently perfect line whose curve is considered by Hogarth as essential to true beauty, whilst the angle that line makes with the equator is justly called the OBLIQUITY of the ecliptic, which some authors—Chevalier de Louville in particular—wish to believe diminishes perpetually.—Had his calculation of half a minute lost every fifty years been exact, however, our sphere would have been no longer an OBLIQUE one; and we who inhabit the temperate zones would no longer have experienced the inequality of nights and days.

SLY,

SLY, ARTFUL, CUNNING, CRAFTY, INSIDIOUS,
KNOWING.

THESE odious adjectives, alike descriptive of one mean perfection, are surely not far from an exact synonymy. Yet the truly ARTFUL man, whose long practice makes him an adept in the crooked paths which lead to the temple of this left-handed wisdom, will not only be CRAFTY in his deep-laid designs to arrive there, but cunning enough to conceal his intention of starting at all, and INSIDIOUS to catch and overthrow his competitors in the race, by keeping at a distance perhaps, and watching the others' fall with what Milton so finely terms SLY circumspection, when he describes Satan as the original inventor of these qualities, found by him efficacious
to

to obtain our first parents' ruin. Those who by legerdemain best pack the cards, however, are often most unskilful at the game; and I have read in some old English author, that the CUNNING fellow's mind is like an ill-built house; full of convenient closets, and secret passages, with excellent back-stairs; but never a good room or handsome entrance. Doctor Goldsmith, in his charming Vicar of Wakefield, says, the KNOWING one appears to him the foolish-est blockhead of all, when his life and system come to be reviewed: He tricks his honest neighbour once o'year at the fair, yet is always himself leading a life of anxiety and escape—dying at last probably in some prison; while the farmer he cheated grows rich, and happy, and fat, and gives good portions to his family, without having used any arts but industry, or studied inventions except how to pay his debts punctually,

ally, and buy goods at the best market. The word KNOWING is however a vulgar one, as it belongs to a pedantry in use among gamesters, horse-jockeys, &c.

SNEAKING, CROUCHING, SERVILE; MEANLY
OBSEQUIOUS.

IN these synonymes, as in some few others, we shall find that although the words of classic derivation are neatest and most elegant, the Saxon ones carry a stronger energy and bolder expression.—Pope chooses the meaner word for that very reason, in his poem to Lord Oxford, where he says,

When Interest call'd off all her SNEAKING train,
And all the oblig'd desert—and all the vain.

SERVILE

SERVILE would have been too soft to express his just indignation at a conduct experienced by many people besides Harley, the nation's great support, as the poets delighted to call him. Many sentences, meantime, might be contrived to call these adverbs very close together without imputation of tautology, were we to say that those SNEAKING half-neglected flatterers that cling round all who have either fortune or power, hoping by MEAN OBSEQUIOUSNESS to obtain their favour, are ever first and likeliest to carry their SERVILE talents to another house, when they see *that* shut up, which once was open to receive and entertain them as friends. He too who frights a whole family by his vehemence, and tyrannizes over a sickly wife, and poor dependant sister, who marrying ill in her early youth came back a widow in five years, with two babies destitute of provision,

sion, and is forced to cultivate a CROUCHING temper, to procure from this wretch a precarious subsistence—is probably, when you have followed him to another table, the most SERVILE admirer of some haughty demagogue, head of his party, who

Bawl for freedom in their senseless mood,

as Milton says ; and, while they exert the severest discipline in their own families, profess an ardent love of liberty ; desiring however, as it should seem, nothing much more or better than the power of exerting rough *rule*, though they will not submit to endure even the gentlest *sway*.

SOIL,

SOIL, EARTH, GROUND,

ARE not synonymous. We say the wisest man now on EARTH, not on GROUND, because we mean of the whole EARTH collectively when speaking thus in hyperbole. Yet foreigners will immediately recollect Pope's verses, which run perfectly right too, as contradictory to my assertion :

Led by her hand, he faunter'd Europe round,
And gather'd every vice on Christian GROUND.

Here, however, is no contradiction; 'tis hyperbolical certainly, but the GROUND is pointed out. When we say, Such a country is our native SOIL, 'tis always half in a figurative sense, as if we GREW there, and could not, like some vegetables, bear transplantation. The word is peculiarly energetic in the
mouth

mouth and from the character of Eve, whose inexperience calls forth all our tendernefs, when ſhe exclaims,

Must I then leave thee, Paradife!

Thee, native ſoil!

Thoſe who are ſpeaking with agricultiſts will obſerve, that *SOIL* is the word in uſe when we deſcribe the nature of its two ſynonymes, improperly ſo called: but they who pay juſt attention to man's original and proper employment, know that when they till the *GROUND*, various kinds of *SOILS* are preſented to their examination, among which that we call loam is ſuppoſed to poſſeſs the properties of real and genuine *EARTH* above all the reſt; and 'tis obſerved, I think, that the ſuperſtrata are commonly moſt excellent in hot countries, the ſubſtrata in cold.

SAXONY, ſo named perhaps from its numerous and beautiful precious *ſtones*, though lying north, contains a wonderful
quantity

quantity of phlogiston below, to compensate for those clear frosts which pinch the surface of the EARTH in that district; and one of the brightest gems I ever beheld was found in a much colder climate still—*La Terra di Labrador*. This curiosity was shewn me in the Emperor's museum, where the gentleman who accompanied us about, took the kind pains to inform me of the fact and reason; saying, he doubted not but the SOIL there, meaning near Hudson's Bay, might by dint of cultivation produce much riches; and what I shall have the honour to tell you concerning France is (continued he) worth your remembering—that where the superficies of the GROUND is so fine and fertile, the substrata deny all reward to the toils of us *deep* fellows, in a manner not to be credited but by those who are skilled in the nature of EARTH and its various properties: the reason, he added, at least the immediate reason, is want of necessary phlogiston.

gifton. If our good German friend be now alive, he may delight to draw a parallel from the SOIL to the minds of these Frenchmen, and kindle in himself a hope, that their fire, lying all near the top, may soon blaze itself away; while the concentrated warmth of Austrian courage will long be likely to invigorate their measures, their country and its inhabitants, as the steady heat of collected embers is seen to remain long after the flame is consumed.

SOURCE, SPRING, FOUNTAIN, WELL,

ARE not synonymous to the naturalists, though nearly so in conversation. We call those FOUNTAINS, however, which play so beautifully before St. Peter's church at Rome; and the extraordinary water which

takes fire with a candle at Broseley in England, we call the burning WELL. The hot SPRINGS at Bath meantime, and the mineral ones at Aix la Chapelle, are justly famous; while we join in observing how strange it is, that so great a river as the Nile should flow from a SOURCE scarce discoverable by travellers. SOURCE and SPRING are used figuratively too with great familiarity, but we don't say WELL at all, except in a positive sense; and though we agree that our King is the FOUNTAIN of honour, I recollect no place where the other word admits of such usage. SOURCE of my life, and SPRING of all our actions, are common figures in discourse as in writing.

S T Y L E, M A N N E R.

I HAVE read somewhere a pretty observation, that to write a good STYLE must have been originally as coarse and as pedantic an expression, as we now think it, when a rough man, instead of praising Cramer's taste and skill, says *he plays a good fiddle, or plies his stick to a miracle*;—for the STYLE was once the *instrument*; and I doubt not but there may be still many a reader at Bristol, who delights to think how Miss Hannah More *is a fine lady at her PEN*, upon the same principle; while wits and scholars and critics are admiring to see such valuable thoughts delivered in so admirable a STYLE.

There is however a MANNER distinct from STYLE in every art, so far as my weak sight can penetrate into their arcana: something like the differences in natural history,

where the animal of one kind is resembled by some particular creature of another—which is, notwithstanding that resemblance, referred yet to another class. Johnson's *STYLE*, for example, is my Lord Bacon's; but he caught a shade of Brown's *MANNER* in the expression. 'Tis well known that Teniers possessed a *STYLE* of painting all his own, while endowed with a peculiar power of imitating almost every other painter's *MANNER*; whilst, in music, daily mistakes are made by those who flatter themselves they are composing in the *STYLE* of masters, whose *MANNER* only, and perhaps the worst part of that too, is all they have obtained. Singularities are soon picked up even by the most cursory observers, if very prominent; and numberless have for that reason been the parodists of Johnson, and the imitators of Sterne; whilst Young retards counterfeits by his difficult and angular

lar sharpness, and Swift eludes them by his smooth and voluble uniformity. In modern times, at least during these last few years, the literary contest between Della Crusca and his admirers filled the newspapers, magazines, &c. His clustering garland of ornamented diction pleased so well, that artificial flowers sprung round us on every side, till the temple of Flora was opened in vain, for none would go in.

Diffusion and diversity delight from the idea of abundance which they convey;—but if there be not a portion of thinking sufficient to invigorate such expanse, it must of necessity disperse, and dissipate its perfume in the air. Evaporation would mend the STYLE of Della Crusca, as cold condenses the virtue of rich wines, by freezing all the aqueous particles, and leaving the noble liquor untouched and pure—a cordial in the heart of the cask. Such chymistry would, however, ruin his counterfeits; they would

turn all to iced water, and that water dirty when again dissolved.

SULLEN, AUSTERE, CHURLISH, SOUR, SURLY.

THIS unpleasing synonymy should not be dwelt on — but that our foreign readers will be apt to say, An English writer ought not to have passed over lightly, qualities so descriptive of her country manners; and to this charge I wish not to plead guilty. Meanwhile the words are really not synonymous. We say a SULLEN girl when young, is likely to end her days a SOUR old maid; and that a CHURLISH boy, who eats his apple behind the door, refusing a share to his school-fellows, gives intimation of being at the close of life, either an AUSTERE father, if he marries early, or else a SURLY old bachelor, if he never marries at all.

So

So certain is it, that even in the mere conversation use of these words, both age and sex may be faintly discerned at a distance. Tempers of the kind here described are likewise attributed to Englishmen in general, not without reason, as our national character is well painted under the name of our great minister Cardinal Wolsey, by Shakespeare, who says he was

Lofty and SOUR to them who lik'd him not,
But to such friends as fought him—sweet as summer.

The nation too collectively, as a nation, does I fear lean towards a rough and SOUR disposition, like their indigenous fruits the bullace and the crab apple. Industry ever feels a sort of pleasure in its acquired right to be *rude*; and plenty produced by artificial means produces fastidiousness not observable in countries which owe their opulence *immediately*, not *remotely*, to Heaven. They are for that reason disposed to sensu-

T 4

ality,

ality, but with gratitude : we grow AUSTERE and thankless : they think too much with Mr. Pope, that *t' enjoy is to obey* ; and they practise little obedience except to that agreeable precept. We find fault even with the enjoyments we possess, and delight most in those who condemn the very luxuries we cannot endure to relinquish.

SUSPICION, JEALOUSY,

ARE not synonymous, while women still consider the latter as half a compliment, the former as a cruel and heavy offence.

Oh fly ! 'tis dire SUSPICION's mien ;
 And meditating plagues unseen,
 The forcerefs hither bends ;
 Behold her hands in gore imbrued !
 Look how her garments drop with blood
 Of lovers and of friends !

But

But we need call no help from poetry to express abhorrence of a **SUSPICIOUS** character, while few things touch one more tenderly in life, or its best representative the theatre, than a generous unsuspecting character wrought up to **JEALOUS** anguish.—**Osmyn** and **Othello**, as I have seen them both exquisitely acted by Mr. Barry, carried away much of our compassion, I remember, from **Zara** and **Desdemona**;—and this is so true, that misers—meanest of mankind—are notoriously most disturbed by base **SUSPICIONS**; while they find it perhaps most difficult of comprehension how any reasonable mortal can confess himself weak enough to suffer pain from so empty a cause as that of **JEALOUSY**. Again, it were perhaps too hard even for the gentlest philanthropist not to feel some little pleasure when he sees the **SUSPICIOUS** fellow over-reached, while few hearts are callous to the torment produced

produced by JEALOUSY in a feeling temper ; and Metastasio says well, that

Chi ciecamente crede
Impegna a serbar fede ;
Chi sempre inganni aspetta,
Alletta ad ingannar.

He who blindly trusts will find
Faith from every generous mind ;
He who still expects deceit,
Only teaches how to cheat.

SWEARING, CURSING, PROFANE OATHS IN
DISCOURSE,

FORM a horrible and hateful synonymy ;
yet although this unaccountable sin, this sin
without temptation, since no appetite is gra-
tified, or hope enlarged by it, obtains in
every

every Christian country, although unconnected with power, pleasure and riches, the three grand seducers of mankind, we may safely assert, that ours is least infected with it of any country I have travelled through ; in each and all of which such PROFANE phrases, whether OATHS or not I cannot say, are so exceedingly frequent, that one's heart hardens into a disregard of them at last. Words so strange and shocking are they too, that our veriest blackguards would shudder at them ; and I once saw an old rascal stand in the pillory at Charing Cross, with a label, on which was written *Blasphemy*, over his head, for having used an expression familiar in the streets of Naples and of Rome as our English G— d— in those of Westminster or Southwark. With this bitter mode of CURSING our neighbours on every trivial offence, foreigners justly reproach *us* ; while *they* terrify their hearers by calling the most fearful imprecations upon the blessed saints,

faints, angels, deceased martyrs, &c. for not protecting them from ill fortune, or for not procuring them some good, of which they seem so very little deserving. When I have reproved an Italian servant for such blasphemous folly, the answer has been commonly, Oh, I am a Venetian, or I am a Neapolitan—we all do so; and one fellow told me this story for a truth:—That his friend, a postillion from Naples, having two grave gentlemen in his chaise, Priests I believe, they promised to pay him double if he would not SWEAR. The bargain was complied with, and some miles were travelled, when they perceiving he could hardly sit his horse, asked if he were ill:—Ill! dear masters! says the man, to be sure I am; have you endeavoured to burst me with passion, and do you ask what ails me? Give me permission but for *one* round OATH, and I shall perhaps recover.—They gave leave laughingly.

And

And *now*, cries the fellow, may every blessed soul since Adam's time, my own father's in particular, be plucked from Heaven, and plunged in everlasting torments! The journey was then continued.

Meantime it appears, that solemnity of asseveration goes fast out of fashion upon the continent. Justinian, who instituted the famous code, instituted likewise the custom of SWEARING on the Evangelists; and said on that memorable occasion, that when that practice should be changed or flighted, confusion would ensue in the Christian world. France has got rid of the custom, and confusion does seem to come forward with hasty strides.

SYCOPHANT, PARASITE, INFORMER.

WE are always told, and truly I suppose, that the first of these words was originally a name bestowed on a government runner at Athens, where the duty on figs being easily eluded tempted rascally INFORMERS to make a merit and a profit of their discoveries; the word SYCOPHANT being derived from two Greek words indicating a person who laid an information against his neighbour for exporting figs, in a time of scarcity, contrary to law.—The Romans however, from whom we had it, used it our way, as synonymous to flatterer and PARASITE, I think. The modern Italians call such a fellow *Cavalier del Dente* humorously enough; and Martial seemed to know how those fellows lived in his day, as exactly as Doctor Goldsmith described them

them fifteen or twenty years ago. I remember, however, when they were much more frequent and common in our country than at present, and known at every great English table by the style and title of *Led Captain*. General independence, and a broader state of equality, make such creatures grown rare in a commercial nation, except in districts remote from the capital; and it will shortly be considered perhaps as the province of antiquarians to explain the derivation of this last term, though it lies no deeper than this:—At the close of Queen Anne's wars, our armies were disbanded, and the officers turned loose upon the world, where some fastened on their own, some on their neighbour's families, and every man of large property had a *captain* who lived with him in a state of convenient friendship—to be taken or left at pleasure of the master, like his *led-horse*; and thence came the phrase.

SYMBOL,

SYMBOL, TYPE, EMBLEM, FIGURE, SIGN,
IMPRESE, DEVICE, &c.

THE first of these words seems best adapted to conversations upon ancient literature. We say the Egyptian Hieroglyphics were SYMBOLS, sometimes of the things they meant to bring before our minds, sometimes of those things' virtues or attributes—becoming by this means both picture and character; the first exoteric, for all to understand; the second esoteric, intended for the use of scholars only. TYPES are seemingly more shadowy than SYMBOLS are, on one side—yet less so on the other. The brazen serpent was a TYPE of our Saviour's crucifixion, and of its immediate benefit to those who look up to it with faith, wounded by the fiery serpent, but wounded in vain.—The sacrifice of a

lamb without blemish was TYPICAL in like manner of our redemption by the blood of Jesus ; and perhaps it may one day be found—for TYPES are no TYPES till what they prefigure is embodied by time—that Christ's injunctions to prevent his apostles struggling for the highest places at a feast, meant to contain a TYPICAL shadowing out of what is now realizing among the churches they founded, where 'tis methinks somewhat loudly said to the once haughty Romanists,—*Give this man place ;*—and they do actually and literally *begin with shame to take the lower room.* Of EMBLEMS sacred and profane there is no end ; every prayer-book exhibits the ox, the eagle, the man, and the lion, as attendants on the four Evangelists ; nor does even a sign-painter or a house-painter in London neglect, when he sets up Saint Luke at his door, to place the ox's head at his right hand—although he may not be aware perhaps, that these

animals were originally the old EMBLEMS by which were distinguished the four principal tribes among the Jews; Judah, Reuben, Ephraim, and Dan. These same beasts, beside, we may observe drawing the mystic chariot seen in vision by Ezekiel, chap. i. ver. 10; and Christians adopted them, doubtless, because the same creatures were exhibited in the Isle of Patmos to Saint John, as he tells us—Vid. Apocalypse, chap. iv. ver. 7. The republic of Venice still venerates the winged lion as an EMBLEM of San Marco, but it was from Doctor Johnson that I learned the following verses upon the subject; he said they were very ancient, and very imperfect—but bid me write them thus:

Hic Mattheus agens hominem generaliter implet;

Marcus in alta fremit, vox per deserta leonis;

Jura sacerdotis, Lucas tenet ore juvenci,

More volans aquilæ verbo petit astra Johannes.

In these latter days the taste for EMBLEMS and emblematical DEVICES, which are all of oriental original, is fallen into decay from the mere propagation of literature, as beacons are useless in a broad noon-day sun : the last I recollect was when the famous witty Lord Chesterfield was sent ambassador to some foreign court, I forget which.—The nobleman *Envoyé de Louis Quinze* at the same place, being called upon for a health, drank that of his master under the EMBLEM of the sun—taken by his predecessor—(The scene of our story is laid at a public feast)—when the Russian standing up begged leave to toast his empress under the EMBLEM of a rising moon. Next came Great Britain in turn ; and it was then Lord Chesterfield, though unaccustomed to such DEVICES, shewed his promptness of invention, by saying readily, I'll give you, gentlemen, as my king's EMBLEM, then, *Joshua the leader*

of Heaven's chosen host, at whose command the sun and moon stopped in the midst of their career. How ingenious that reply was, and how à-propos, time has shown; it has shewn too, how upon the very Place de Caroufel, so named from the caroufals and pageants made by Lewis the Fourteenth in honour of his then favourite mistress Mademoiselle de la Valiere, his hapless successor was hooted, insulted, cannonaded, pursued to death, and suffered though innocent, to convince mankind that the hand of the Lord is not shortened, as says the Scripture. How little does the present day of perturbation and distress, confusion and perplexity, in Paris, resemble those moments of triumph, when her proud monarch, after mortifying the Pope, and massacring the puritans, sat on his triumphal car, with his new IMPRESE the sun glowing at the back on't; and, dismissing the old Bourbon legenda, *Orbi bonus*,
took

took that which offended all Europe to repeat, viz. *Nec pluribus impar* ; and on which Benferade made these verses :

To His Majesty of France representing the Sun.

Je doute qu'on le prenne avec vous sur le ton

De Daphne ni de Phaëton,

Lui trop ambitieux, elle trop inhumaine ;

Il n'est point là de piège où vous puissiez donner

Le moyen de s'imaginer

Qu'une femme vous fuit, ou qu'un homme vous
mène !

Nor Phaeton's rashness, nor Daphne's cold pride,

Will dare in the train of this pageant to follow,

Since what hero would venture your chariot to guide,

What female would fly from our modern Apollo ?

And so certain is it that all these gaieties had for their object the diversion of La Valiere, and the quieting her conscience to a temporary repose, that Prior, who was witness to some of them, records in his Solomon many gaudy amusements given by

that eastern monarch to Abra, most of which were copies from what he had himself witnessed of the French king's gallantries and glories, when he says

I court her various in each shape and dress,
That luxury can form, or taste express.

With regard to the other two words of our synonymy, SIGNS and FIGURES, most oriental writings, and in particular the Holy Scriptures, are found full of them. The woman in the Revelations, who sits upon a scarlet-coloured beast, is expressly said to be that great city which reigneth over the kings of the earth—a discrimination that could agree only with Rome at that period, chap. xvii. verse 18. This is a FIGURE; so was the Roman eagle in vision to Efdras, book II. chap. xi. and xii. where the republic—with the voice proceeding from her *body* not her *head*—the empire under the twelve Cæsars, and the papacy with triple crown,

crown, are clearly FIGURED out and explained. But the rainbow in Genesis is a SIGN promised by God as an everlasting TOKEN that he will no more drown the world ; but that, whilst earth remains, feed-time and harvest, and cold and heat, summer and winter, and day and night shall not cease. Vid. Genesis, chap. viii. verse 22 ; and chap. ix. verse 15. In consequence of this, when Jesus's disciples (Matt. xxiv.) desire to know what shall be the SIGN of his return, and of this world's final destination—our Lord confirms the saying of the Old Testament, and adds—(although he tells them how the *sun* shall be darkened, and the *moon* shall not give her light, with other dreadful occurrences)—that as the days of Noe were, so shall the coming of the Son of Man be ; for as in the time of Noe they were eating and drinking, marrying and giving in marriage, till the Flood came and took them all away, so shall it be

that our Saviour's second coming will equally surprise and take men unawares. Now one would suppose *that* utterly impossible, were such truly unequivocal SIGNS as these literally to precede his approach; the world's end must then be apparent to the most stupid of mortals, and believed by the most incredulous: but should these TOKENS be FIGURATIVE and EMBLEMATICAL, should those empires and monarchies who take the *sun* and *moon* for their EMBLEMS be darkened, and diminished, and turned *into blood*: should Mr. Fleming's manner of explaining the judgments upon France be found as ingenious as his calculations have hitherto appeared to be accurate; the *powers from Heaven* may indeed *be shaken*, and all the SIGNS promised by our Saviour himself, his præcursors and his followers, may come upon the earth, and yet his arrival be no less sudden and unprepared for—like a thief in the night—while summer
and

and winter, feed-time and harvest, may yet continue their uninterrupted course ; which could never be, methinks, were the third part of the fun to be *literally* smitten, so that the day shine not. But thus have SIGNS and FIGURES been always mistaken ; while each predicted event has failed not to arrive, yet each escaping notice at the moment of its arrival ; for was it not thus with the Jews upon Messiah's first appearance in the flesh ?—Every scripture was exactly fulfilled, but they perceived it not—So will it be again—for Heaven and Earth will at length pass away ; but one tittle of that book we know will never pass away,

TALE,

TALE, STORY, NOVEL, ROMANCE,

ARE not synonymous, though very nearly allied. A TALE of late in common conversation seems to imply a short narrative, of which the texture is flight, but the application neatly fitted, and the whole should also be related in easy verse; 'tis superfluous to add that the actors should not be of the highest or upper ranks of life—less still of heroic or fabulous race. Prior has written some admirable ones, but none which exhibit a reach of mind, and knowledge of manners, such as Mr. Pope displays, when, to relieve his readers from a rhyming sermon on the use of riches, he says,

But you are tir'd, I'll tell a TALE.—Agreed,

He does then proceed to tell the most excellent, the most captivating to me of all

TALES;

TALES ; and often have I regretted that Hogarth did not live to make a series of prints from it, as I well remember my father proposing to him, and his agreeing, upon my repeating the verses, which he had never heard till then, but admired the moment he did hear.

A mere STORY is in familiar acceptation always understood, I think, to be told in prose. Its merit is first a happy choice, plenitude of incident without confusion, and of adventure without gross improbability, because of the old precept *incredulus odi*. Among the crowds of STORIES related for our daily amusement, I know none which possesses these peculiar charms in equal degree with the first volume of Miss Lee's Reces. For whether it be, as Doctor Johnson said, that our minds comprehend few of life's possibilities, or whether it be that life itself affords little variety, every one who has tried can tell how much labour it will cost
to

to form a combination of circumstances, or STORY, so as to have at once all the graces of novelty and credibility, and delight fancy without immediate violence to reason. The old ROMANCES shocked belief much less when they were first written than they do now, when daily manners militate against every page ; but chivalry was once fashionable enough to make their wildest exploits only just improbable among plain people, as the Recess is at this moment ;—while, as Sir Philip Sydney expresses it, “ Man’s high-erected thoughts were then seated in a heart of courtesy,” and the helmet was hung out at the hall-door, as an ensign of hospitality ; while every knight was sure of a reception, every fair lady certain of defence ; when *l’amour de Dieu et des Dames* was the modish study, interrupted perhaps by *Perceforest*, or books of a like tendency, among noble readers—till industry and commerce coming forward, ran their level-

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ling

ling plough over the high-raised ranks of society, and made even that delightful, that exquisite NOVEL *The Female Quixote*, almost obsolete. The *novellist* indeed, who copies after manners merely, as Burney, Fielding, Smollet, and a long etcætera, must content their love of fame with a limited existence, and must be satisfied with old age—not expecting immortality—like portraits dressed according to the fashion of the day, where the resemblance is strengthened by it at first; but fades away gradually with change of times and customs, till to that very dress the picture owes its ruin. Richardson, Rousseau, and Sterne meantime, to whose powers of piercing, or soothing, or tearing the human heart, all imitation of manners becomes secondary—even adventure and combination of STORY superfluous—will continue to be wondered and wept over while language lives to record the names of Clarissa, Julie,

Julie, and Le Fevre. So last, and so will ever last the Pietà of Annibal Caracci, the Sigismunda di Furino, and Guido's Tender Mother watching her expiring infant at Bologna. Another class there is of writers who delight not in disrobed meaning, so wrap it in a fiction. We call these moral, or political, or mythological ROMANCES; and *here*, after the great names of Fenelon and Johnson, who purchased just praise by his Prince of Abyffinia, as the Bishop by his Telemaque, come in Sir Charles Ramsey, and the learned Cornelia Knight. *His* travels of Cyrus, and her Marcus Flaminius, are books which all who read admire; and all who neglect to read, lose much instruction and delight.

TASTE,

TASTE, INTELLECTUAL RELISH, NICE PERCEPTION OF EXCELLENCE, FINE DISCERNMENT.

THE first is the true word, which in a breath expresses what all the rest, although synonymous, describe by circumlocution.—The first is the word profaned by so many coxcombs, who repeating opinions from men wiser than themselves, profess a TASTE for what they do not even understand—poetry, painting, or the beauties of nature, which 'tis the peculiar province of poets and painters to describe. Italians have, however, little need of counsel here: they never, I think, pretend to have a TASTE for any thing they do not sincerely delight in, and have no notion of valuing themselves on their nice PERCEPTIONS of Rafaele's excellence, or Petrarch's sonnets; and they wonder rationally enough how Englishmen become endowed with
7 such

such fine DISCERNMENT of matters which depend exceedingly upon habits of life, on customs peculiar to every country: they do not think it necessary to admire Pope or Shakespeare as a proof of their TASTE, and they are in the right. Pope gives them no real pleasure as a *poet*; and they think truly enough, that, as a moralist, Seneca gives better precepts. Shakespeare is intelligible to them only in the parts they like least. A man with bad eyes looking at a picture of Rembrandt, is on the footing of a foreigner reading our historical plays—Whatever is brightly illuminated, says he, seems coarse, and the rest I cannot discern. A British reader, were he equally honest, would confess that Dante he does not understand, and that Petrarch gives back to his mind no image of his own, but one as romantic and grotesque as that of Amadis de Gaul; where the love is no more unnatural (as he would call it), and the adventures more diverting.

A Tuscan

A Tuscan meantime is entertained by the one, and enchanted by the other, only because he understands and feels both, as we understand the *Dunciad* and feel the invocation—Oh for a muse of fire! &c. even into our very bones.

Consult the genius of the *place* in all.

'Tis folly to fix any other criterion of true TASTE; for although many people from many places may agree in praise of one poet, one painter, one style in music, dress, or gardening—'tis still some accident directs the congress, because, on a strict scrutiny, you will find all their opinions instinctively different. National character admits modification doubtless, yet is it never altered fundamentally; you see the indelible impression made by the hand of nature at the beginning scarce ever totally effaced. Laws may unite kingdoms in one common interest,

But minds will still look back to their own choice;

nor can adventitious circumstances destroy the germ of difference. This germ is most visible in TASTE, I think. A Scot or Frenchman will no more think like the Englishman within thirty miles of whom he was born and bred, than will the salt of one plant be mistaken for that of another growing close to it, even after they have both been tortured into various forms and shapes by the operations of chymistry.

Even from the tomb the voice of nature cries,
Even in our ashes live their wonted fires.

The native of a warm climate delights to loiter in a vast but trim garden, where a full but gentle river glides slowly down a broad green slope, into a dark oblivious lake at the bottom, almost without appearing to disturb it; while such a tranquil scene soothes the suspended faculties of reason, and induces a disposition towards calming all
restless

restless thoughts from the consideration of Time's eternal flux—and the sweet verse

Labitur et labetur in omne volubilis ævum

is the only poetry capable of deepening the impression of such a landscape.

Meantime Mr. Gilpin would soon tell us, and truly too, that the characteristic beauty of a waterfall is not its glossy smoothness:—“no; a rapid stream broken by rocks,” says he, “and forcing its way through them with impetuous and ill restrained fury, is the interesting feature in a scene removed from mortal tread. A cascade like that described but now, has no merit at all; the lake would be better without it, and every painter would be of my opinion.” He would no doubt, Mr. Gilpin; but the inhabitant of that warm climate I was mentioning, did not retire there with an intent to *paint* the view, but to *enjoy* it. Descriptions vary according to

the describer's turn of mind; whilst each arraigns the TASTE of him who spoke last upon the subject, though perhaps all are right.

TENDENCY, COURSE, DRIFT,

ARE not synonymous; the derivation of each explains its immediate and peculiar meaning. A bowl has TENDENCY to such a point, but the ship keeps her steady COURSE we say to the westward, while the sharp winds send the snows in large DRIFTS about the months of December or January, so as to frighten those who are obliged to pass the mountains at that inclement season. In a figurative sense also, the literal meaning is always followed, or ought to be.

A candid critic would perhaps express
himself

himself thus, in speaking about the Fable of the Bees: "One cannot too much applaud the writing of these volumes, but the TENDENCY is blame-worthy, because the COURSE of every argument is intended, if possible, to adduce some proofs of a position evil in itself, and terrifying in its consequences. I should have hoped, however, that this was not the author's original intention, but rather an accidental DRIFT — had not his other works confirmed the belief of his being made by too much subtlety a dupe to arguments, which, had they arisen primarily from others, he perhaps would have admirably refuted; but

To observations which ourselves we make

We grow too partial—for the observer's sake.

THICK, HAZY, MISTY, CLOUDY,

A R E adjectives applicable to weather chiefly.—for THICK, if speaking of a solid body, means dense. They are words very seldom used in a figurative sense, although we do say such a one is of a CLOUDY temper, and if 'twere added now and then, that he is of a FOGGY one, I see not much amiss in the expression; it would be descriptive enough of those minds where the gloom is less natural than casual, proceeding from heavy vapours and too long stagnation.

With regard to state of the air, the first word seems peculiarly adapted to that caliginous atmosphere which fills London towards the 10th of November, when our lungs are notoriously impeded from free exertion, when the whole body in short is so generally affected, that the mind is supposed

posed to sympathize with her companion ; and some people imagine it utterly impossible to enjoy even a bright thought in a MISTY day. Here, however, they are I hope mistaken ; for the mental MIST will clear by effort, whilst a HAZYNESS in the atmosphere is almost sure to continue as long as the wind sits in that particular corner which caused it. Seamen remark that the tide has some effect on these phenomena ; but I am inclined to think it rather marks the moment, than produces the effect.

Meanwhile our foreign friends from Italy and Spain have disgusts of English weather, half ridiculous to us, though serious enough to them. That it sent back Julius Cæsar from our coast I half believe ; certain it is, that Eutropius mentions it with energy well worthy a modern Italian—

Subject to every skyey influence,
as Shakespeare says.

TITLES, DISTINCTIONS, ORDERS.

If such magnificent TITLES yet remain
Not merely titular,

SAYS Milton, though a staunch republican, thinking 'tis plain that there's a hierarchy in heaven. Meantime the three words on the list are not synonymous, for TITLES and ORDERS are alike DISTINCTIONS, intended to stimulate men to honourable exertions; nor can plain sense applaud the project for annihilating them.

Learning and arms have ever been the sources of honour, as commerce has of late professed to create riches even in a barren soil. A wise state will encourage these to mutual friendship, by shewing each their dependence on the other, till

True self love and social are the same.

'Tis

'Tis for the benefit of trade and labour
that arms are painted, liveries are made, that
robes are woven, and coronets are set. Those
in our happy country, which

To all ranks spreads forth ambition's field,

that toil to weave the ribbon of an order,
know that 'tis possible their sons may wear
it. How very senseless then were it to hope,
that such men in such a kingdom ever should
be led so to betray the succours of reason,
as like the unenlightened populace of France,
they would ever desire and effect the destruc-
tion of **DISTINCTIONS, ORDERS, TITLES!**
In art, in nature, never was body found with-
out a head, a pyramid without a point.
'Tis not from partiality to officers that they
are dressed in uniform, or that they are call-
ed lieutenant, captain, general. Yet in these
last fourteen or fifteen months we have been
told, as if for news, that **TITLES** are tran-
sient things, and that men should despise
them,

them. Transient they are, but despicable not ; because they are both useful and necessary : and he is the baby who looks with envy on the crown and ball, seeking to break it, and find out what is within.

When Fischer was playing on the haut-bois at Vauxhall five-and-twenty years ago, a clown near where our party stood to listen, cried out suddenly, " What a wonder the folk do make about that little thing there ! why, I could knock it all in bits with my oak stick."

Thus, or in no more enlightened manner certainly, prates against subordination a self-created politician of our day ; who, incapable of obtaining DISTINCTION among the ranks of society, fought like the clown to *break them all in pieces, and so destroy* that harmony he had not skill to comprehend. Those who can procure attention but from mischief, are surely like enough to seek it there. Yet many at this moment must, I think,

think, be looking round them with some degree of horror and surprise at their own power of disturbing the tranquillity of nations, when like Sin herself, described by Milton as feeling somewhat of a similar sensation,

————— *She open'd, but to shut*

Excell'd her pow'r: the gates wide open stood,
While to their eyes in sudden view appear'd
The secrets of the hoary deep; a *dark*
Illimitable ocean; *without bound,*
Without dimension, where length, breadth, and height,
And time and place are lost.

TOLERANCE, TOLERATION.

A DANGEROUS synonymy to touch upon, but which will be perfectly understood by foreigners of the Romish church, when I acknowledge their kind and friendly TOLERANCE whilst I lived among them, who

who had so little idea of TOLERATION towards my religious opinions, that even conformity to the rites of their established church would not, after twenty years residence in their country, have procured my corpse burial in any consecrated ground, without a formal abjuration of heresy. Such I bless God is not our disposition towards *them*, while we hasten daily to soften the rigour of those laws, the severity of which was at first suggested, Heaven knows by fear, not by resentment; a passion brother Martin's honest heart retains not, and who shall dare to confound laxity of principles with Christian benevolence? Gallic contempt of their Redeemer's mission, with British tenderness to all who acknowledge and adore him? But a great writer, who signs *DISSENTER* at the end of an address to those members who opposed the repeal of the Test Act, refuses to acknowledge TOLERATION as a favour from the Anglican church, and loudly declares

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clares

clares they claim it as a debt ; nay, gives a hint that 'tis they that TOLERATE us, and not we who TOLERATE them ; while reproaching our church with her uneasy situation, pressed, as this author truly says, between the open invasions of Romanists on the one hand, and the undermining subtleties of Separatists on the other, he boldly predicts its speedy fall, and views with sarcastic sneer its present state—a state in which, however, I see no other danger than that which threatens every religious establishment. The last earthquakes alone will procure the complete overthrow of our large majestic venerable oak, which now lays bare to view its ill-deserved injuries in many a blasted branch ; though still affording shelter and consolation even to enemies seeking repose and refuge in his shade ; pride, profit, and delight to those who mark his yet undecaying vigour :—and what if noxious insects nourished by his juices *do* make their

their spongy niduses upon his leaves? gather not the village boys and girls these oak-apples to be gilt as trophies, and, wearing them upon the sacred day it saved the sovereign—convert their enmity to ornament? Yes! the dissenters are still attentive to *diffusion*; they cannot be accused of relaxing from the old Oliverian principles, however their own writers confess their practice as puritans may be observed to degenerate. Ever ready to lend their aid against the church of England, see them as when in former days they sought alliance with that of Rome in order to hasten our partial destruction; see them now blowing forward the cloud of confusion that hopes to enwrap the whole *catholic* world at once. Oh bitter have for ever been their droppings! and fatally pernicious would they be to the old oak! did not his roots run downward and take possession at the centre:—had they been superficial only, ruin might still ensue.

TRUTH,

TRUTH AND VERACITY.

THESE lovely, these valuable substantives are not synonymous—at least in common chat. We call him a man of VERACITY, on whose word we may rely when he relates a fact, although his own fame and interest be concerned in the relation: but when we hunt falsehood through all her doublings in order to detect what she is studious to disguise or conceal, the inestimable prize when once obtained, is TRUTH. To tell the TRUTH is our first maxim learned in childhood, never practised, however, except by the wise and brave.—Infancy can scarcely be expected to have courage enough to hazard a punishment rather than violate VERACITY; and age has been too long in learning evasions, not to practise them at

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the close of life: from the young, and the mature in reason, can alone be hoped attention to such qualities; from the last mentioned we have a right to claim it, because TRUTH is that central point in a wise man's mind, from which beyond a certain distance he can never deviate—preserving a never varying centripetal force operating as a strong attraction, which holds him firm to principle and virtue.—Una resembles a pearl, loveliest in a strong and open daylight, where all her nitid beauties shew most clearly.—Dueffa is happily represented by an opal; prized for the variety and changeableness of her colours, while mutable elegance still contrives to substitute some new charm for every one that enquiry chafes away. Such gems shew best by candle light.

TRUTH meantime is sought with most success by him who practises and loves VERACITY; and while sophistical reasoners strive

strive to disguise, to mutilate, or bury her;
Beattie pursues, and strips, and brings her
forth to view.

TYRANNY AND OPPRESSION.

SUBSTANTIVES of strong affinity,
though not perhaps exactly synonymous.—
When Caligula wished the whole empire
had but one neck, that he might have the
pleasure of cutting it off, he expressed a
TYRANNY the most diabolical. When one
of our own kings, to extort money from a
wretched Jew, caused him to have a tooth
drawn every day till the sum was paid
which he insisted on the man's lending
him, OPPRESSION was the true word for
such proceeding; and these qualities have at
length been the entire ruin of social life.
Had princes not delighted to exert their
VOL. II. Y power

power with tyranny and oppression, mankind would have remained contented with their original form of government, nor given to clement and peaceful sovereigns the cause they now have to regret the ill conduct of their predecessors, whilst authority was respected, and royalty revered. No tyrants, however, no oppressors have outgone the crimes committed by the new law-givers of France. The *peuple souverain* content not themselves with wishing their country's destruction, and that of all others which may come within their grasp:—they actually *do* cut off the head of their own empire, and strike at those of their neighbours—they massacre innocent and conscientious priests in the very churches, on the very altars—to which seventeen helpless creatures clung, and, singing the 51st Psalm—*Misere-re mei, Deus!*—were killed in cold blood, giving no provocation whatever. The *peuple souverain* strip the nobles only for being
ing

ing such ; and make at length illegal seizure of a privilege deemed usurpation even in the Popedom : I mean the privilege of loosening all subjects from their natural bond of allegiance, which power they now endeavour to exercise (as if by some strange judgment) against the Pope himself—nay, nay ! they press the point still further, dissolving the voluntary contracts made with Heaven, and, by setting wide convent doors, openly claim authority no TYRANT yet ever pretended to—even that of breaking the most solemn oaths made by free agents when at years of discretion—vows not made to man, nor in his power to absolve ; while, tearing down the retreats of sorrow and disappointment, they without mercy drive out Innocence to wander, with Ignorance alone for her guide. That such uncommanded seclusion is evil for society, or that such contracts are in themselves unpleasing to God, is no excuse for these im-

pieties—inspired by rapacity, not zeal. Of the nuns in France and Italy, not a fiftieth part, have read Saint Matthew's Gospel—of the friars, perhaps a tenth part:—they are therefore, as the lady said to Doctor Moore, *bien à plaindre*. What then shall we say? Why this—That when Heaven is weary with looking on the wickedness of this world—where power concentrated too often concludes in TYRANNY, and power diffused degenerates into the most dreadful OPPRESSION—where meekness suffers insult, and harmless piety can find no refuge—the crisis must surely be at hand; for, as certainly as we know that the fashion of this terraqueous globe will pass away, so surely do we know that it cannot survive the separation of its parts. Cohesion kept all firm, dissolution must follow when union is no more. Thus natural causes will be found to co-operate with the grand scheme: yet, whilst every prophecy hastens

to

to completion, Incredulity herself will contribute to prove that the last days are coming, in which we are expressly told how scoffers shall appear presumptuous, self-willed, despisers of government, being not afraid to speak evil of dignities, &c. 2 *Peter*, chap. ii.

VACANT, EMPTY, UNFILLED, VOID,
THOUGHTLESS,

ARE synonymous certainly when applied to mental capacity:—in corporeal matters the last word upon the list can have no place, 'tis plain. A sentence might easily be formed so as to include them all without tautology, however.

Ranelagh (say we) was nearly EMPTY last night; I never saw so many seats and boxes VACANT. Indeed, if the town were

not VOID of all other amusements in summer, I think it would be oftener UNFILLED than it is. But THOUGHTLESS persons, who cannot find entertainment in their own minds, run in flocks to escape reflection; and so the theatres and places of public diversion are crowded with men and women falsely called gay, merely because they haunt receptacles of people in search of gaiety; while true cheerfulness delights in exhilarating a small circle of friends with reciprocation of elegant and playful ideas.

VALE, VALLEY, DALE, DINGLE, DELL.

OF these nearly synonymous substantives, the first upon the list seems the first in rank. We say the VALE of Evesham in England, the VALE of Arno in Italy, the VALE of Llwydd in Wales, VALE Royal in

in Cheshire : the others imply smaller space ;
—and I know not how to express myself,
but our ideas always connect something delightful to the first word, something sublimer to the second.

The VALLEYS between Alpine heights in Switzerland and Savoy terrify the mind, whilst they relieve the eye ; and show the contrasting power of those rocks, which, rearing up their heads in sharp points—far, far above the clouds—are capable of forming VALLEYS, and do actually form them, among the very pinnacles of the mountain—places where the foot cannot slip, but the fancy can.

In another style of sublimity, passing on from Arrachar, where the highlands of Scotland take a new appearance, and the wild scenery roughens at every step, the VALLEY of Glencroe exhibits a theatre of horror to those who never wandered over the Apennines, which in many cases it re-

seems closely—only that, instead of winding up pine-clad summits, as in Italy, to an incredible height, whence is heard the heavy roar of waters dashing through a bottom almost viewless, we pace sadly by the side of our Scotch river, and look *up* the denuded hills, productive of blank sorrow in the soul, more than of active fear: [or if terror *does* obtrude itself, 'tis in a different shape; whilst apprehension once let loose creates banditti, and reflects upon the horrid possibility of outrages committed by famished barbarity: for here is no help, no hope of a human creature within call, where all is even chaotic wildness and savage vacuity. How sublime is the sensation at this VALLEY'S end, when we read the motto left upon a stone, *Rest, and be thankful!*

A DALE, my foreign readers must be told, is deep, but not extensive: that between Worcestershire and Shrewsbury, where

where the miners tear up their mother earth for profit, is best worth the attention of Germans for the science' sake, of Italians for mere amusement. Colebrook DALE is really a Tartarus in Tempe: the iron bridge there is a just source of admiration; the nightly fires, of a sentiment less pleasing than gloomy;—artificial Stromboli as they are, wonderful imitations of Nature's dread volcanoes. Such a sight reminds me best of Milton's second book, where Mammon actually projects such an improvement in Hell, which this place not ill resembles: and let it also be remembered, 'twas the same industrious spirit of money-getting produced it here on earth. A DINGLE is in a pretty country just what a dimple is in a pretty face; a DINGLE is an unexpected little valley in a flat country. The most perfect specimen of a DINGLE is at the seat of Mr. Hawkins Brown in Shropshire or

Staffordshire, I forget which. A DELL is that DINGLE ornamented. Hawthorn DELL near Edinburgh excels in this soft kind of beauty; I have seen no spot of such minute elegance, replete with so many charms. Sweetness and amœnity were never, sure, so happily concentrated as in the tiny spot called Hawthorn Dell, fit habitation for a Fairy Queen.

VARIETY, DIVERSITY, FLUCTUATION,
CHANGE, MUTABILITY,
VICISSITUDE.

AMONG these words though analogy may be found, synonymy can hardly be sought: the propriety depends upon the place in which they stand: we may therefore, in order to bring them close together, observe, how through the numberless VICISSITUDES

CISSITUDES in nature and in life, there is yet less real CHANGE than FLUCTUATION of events, less true DIVERSITY perhaps than unremarked revolution. Even in the tossings of that sea, whence the third substantive upon our list is derived, I have thought there was not so much MUTABILITY as a light observer would imagine. The same waves probably for many years wash the same coasts—The shells they leave behind them exhibit no VARIETY. Fish of the same kind haunt the same shores, and no flight of time brings turtle to the bay of Dublin, or salmon to Genoa:—I mean, not in sufficient quantity to disprove this observation; for now and then an extraordinary thing will happen, and flying-fishes from the Pacific Ocean are at this hour digging out of a mountain near Verona. Pennant will tell us, that the same swallow occupies the same nest every year; and Doctor Johnson said, that no poet could

invent

invent a series or combination of incidents the præcognita of which might not be found in Homer: and should we claim an exception or two in favour of Shakespeare and Ariosto, those exceptions would only prove the rule.

Herschel informs us, that all nature's works are rotatory: if then each star, however firmly fixed, has in itself a motion round its own axis, the solid contents of every such globe may be supposed to participate this spirit of rotation. In our own we see truth and error, land and sea shifting their stations with more VICISSITUDE than actual CHANGE; and while the natural sun rises to one half of us mortals, while it sets to the others, we discern in like manner whole regions immersed in darkness at beginning, now brightly illuminated with Revelation's beam; and the tracts of country first irradiated, sunk into sad opacity.

This

This seems indeed the evening of our
Earth's natural day—

Night succeeds impervious night.

What those dreadful glooms conceal,

Fancy's glafs can ne'er reveal :

When fhall Light the fcene improve ?

When fhall Time the veil remove ?

When fhall Truth my doubts difpel ?

Awful period ! who can tell !

HAWKESWORTH.

VENAL, MERCENARY, CORRUPT,

ARE three adverbial adjectives approaching to fynonymy, and that nearer, as it fhould feem, in nature than in common ufe. An individual (fay we) muft be CORRUPT indeed, before he can become fo VENAL as to hire or fell his perfon in a MERCENARY manner for the purpofes of another either in love or war ; confidering that
money

money which pays him as his sole reward : and 'tis the same with our political opinions, which whosoever sells is justly considered as guilty of prostituting the mind ;—while the wretches before mentioned set to sale their corporeal powers, like slaves in the markets of Cairo or Constantinople, where human creatures of both sexes are publicly purchased for uses of business or pleasure to the rich and sensual Asiatics.

VESTURE, CLOTHES, RAIMENT,

ARE synonymous in books, but not in conversation—whence the first and last are totally excluded, unless the discourse turns upon very serious subjects indeed : for on such occasions we Anglicans quote the primitive fathers of the Church, and say, *In veste varietas sit, scissura non sit*, recollect-
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ing that although Christ's VESTURE had no seam, yet was it notwithstanding of divers colours—for unity and uniformity are no synonyms with us, however Romanists are disposed to explain them. Meantime RAIMENT is an old-fashioned word, and CLOTHES is the expression most in common use.

TO VEX, TO TORMENT, TO PLAGUE,
TO HARASS,

ARE synonymous, or nearly so in common acceptation ; yet foreigners may easily make mistakes : for we do not tell how the Cherokee Indians VEX the prisoners they take in war, but how they TORMENT them, till torpor succeeds to anguish, and weariness gets the better even of smarting pain. The same may almost be prædicated
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of mental misery : and when two people living together strive to **TORMENT** instead of endeavouring to please each other, that party has most chance of success, which has most skill to find the vulnerable part of his companion's character ; for there are blunt minds very difficult to **VEX**, though capable enough of being **HARASSED** from mere fatigue ; and Doctor Goldsmith used to tell humorously of a man and his wife that had **PLAGUED** one another mutually for several years, till at length the husband found out how he was more **HARASSED** and tired by the trouble of winning every battle, than the pertinacious lady was with resisting, although she never gained a victory ; her spirit and genius for **TORMENTING** being keener, as it appears, whilst her sensibility to **VEXATION** was duller.

VICTIM AND SACRIFICE.

THESE two nouns are very nearly allied, only that the second has other significations not synonymous to the first—SACRIFICE being the act of sacrificing as well as the creature sacrificed. Othello says, when Desdemona swears she is innocent,

Oh perjur'd woman! thou dost stone my heart,
And mak'st me call what I intend to do,
A murder, where I meant a SACRIFICE.

The difference between our two words will be seen by reading Johnson's note upon the passage, which he thus explains: Thou hast hardened my heart, and makest me kill thee with the rage of a murderer, when I thought to have sacrificed thee to justice with the calmness of a priest striking a VICTIM; for so in old pagan days stood the

Agones, certain sub-officers so called, because, standing before the VICTIM, they cried to the Pontifex Maximus who presided at the SACRIFICE, *Agone?* Shall I to work? meaning—Shall I kill him now? The Frenchmen of our times, who hurry back to heathenism with hasty steps, proceed in somewhat like the same manner in their mock trials, when the human VICTIM destined to glut the rage of their new idol, falsely called Liberty, is brought forth—and *Agone?* shall we to work? is the cry;—when they choose the noblest of the herd for SACRIFICE, but kill, as Othello says, with stony hearts, and more than murderous rage; when protestations of innocence are considered as excitements to fury; and superiority of beauty, birth or talents but serve to edge the knife for slaughter with more keenness. Is this the nation that gave to mankind a Fenelon, a Bourdaloue, a Boileau? that poet, who
in

in his twentieth year, kindling with indignation at hearing of the death of King Charles the First, made the stanza so happily quoted by Mr. Murphy in his notes upon Tacitus:

Quoi! ce peuple aveugle en son crime,
Qui prenant son Roi pour VICTIME
Fit du trône un théâtre affreux,
Pense-t-il que le Ciel, complice
D'un si funeste SACRIFICE,
N'a pour lui ni foudre ni feux?

Arme toi, France! prend la foudre,
C'est à toi de reduire en poudre
Ces sanglans ennemis des loix:
Sui la Victoire qui t'appelle,
Et va sur ce peuple rebelle
Venger la querelle des Rois.

How easily might a better poet than myself
now turn these verses against them!—But *I*
cannot help exclaiming,

Can impious France, though frantic grown,
Drag her pale victims from the throne
While royal blood is spilt !
Yet think conniving Heaven will spare
To hurl down thunder-bolts, and share
In such gigantic guilt?

No ; tardy-footed Vengeance stalks
Round her depopulated walks,
And waits the dreadful hour
When desp'rate Wretchedness shall rave,
And hot Contagion fill the grave,
And Famine bid devour.

Rise warriors, rise ! with hostile sway
Accelerate the destin'd day,
Revenge the royal cause ;
Exerting well-united force,
Tear those decrees that would divorce
True liberty from laws.

VIGILANT,

VIGILANT, WATCHFUL, CIRCUMSPECT.

EQUALLY attentive to interest as duty, these adverbial adjectives express with a prodigious closeness in affinity how the miser is CIRCUMSPECT, the saint is VIGILANT, and the soldier WATCHFUL. For though the two last are synonymous, strictly speaking; and their derivation the same, as to meaning; we say truly enough, that the first sits like a hare upon her form, *looking round* on every side for fear of a surprise; the second,

Eyes with tedious *vigils* red,
borrows from the night, hours of conversing with Heaven where no night is; and the third keeps himself ready to repel any sudden assault, fearless, but unsuspicious, yet well prepared against attempts of cowardice or meanness. The CIRCUMSPECT character trusts wholly to his own quick and

comprehensive fight ; the VIGILANT spirit, deadening each feeling of sense by continual mortification, encourages none but

Obedient slumbers that can wake and weep ; while the WATCHFUL guardian of his country's happiness defies attack, and despises conspiracy : they will find him ever at his post.

TO VINDICATE, TO JUSTIFY, TO SUPPORT,
TO MAINTAIN.

THESE words are very near to synonymous when there is an opinion to be VINDICATED, an argument SUPPORTED, a position MAINTAINED, or a previous conversation upon the subject JUSTIFIED. Yet if the dispute has been occasioned more by words than things, I should find it difficult to JUSTIFY a man for SUPPORTING with unnecessary strength a course of reasoning

nearly

nearly able to convince without extraneous force ; seeing that when a proposition is tenable, the best way is to MAINTAIN it steadily with some concurrent testimony, and not exhaust the powers of language, as Mr. Pope does, to prove self-evident truths : such as, *Though man's a fool, yet God is wise :* or this, *That if your part is a short one, acting that part well confers much honour*, and the like ; which he calls VINDICATING the ways of God to man. And Doctor Johnson says, that so much does the melody of numbers delight the fancy, and so certainly do the flowers of rhetoric adorn it, that the reader of Pope's Essay on Man is made to believe he is hearing somewhat new, nor can recollect, under a disguise so gay, the old familiar talk of his mother and his nurse.

UNREMEMBERED, FORGOTTEN.

THESE words are synonymous, or very nearly so, in common chat, although metaphysically the first seems to have most to do with what Aristotle calls *reminiscence*, or a power to remember; the second, with that neglect, or want of observation, which makes things little attended to easily forgotten.

To speak in plainer terms, a fact for instance, or a passage in music, or an expression of a favourite author, although at this moment by me UNREMEMBERED, may, by looking my mind over, be possibly recollected; whilst other facts, passages, or expressions, though equally true and pleasing, have, by not catching my attention, and seizing it as forcibly, slipped my memory, as we say; and are now totally, hopelessly, and completely FORGOTTEN, so as to defy all possibility of
ever

ever calling them back ; for remembrance depends almost wholly upon observation.—Whatever interests the mind very strongly is never effaced, unless by efforts much more violent than any we can make towards reminiscence ;—whatever does not interest us, we forget.

EXAMPLE.

Take an intelligent old shopkeeper from his desk in Cheapside, and shew him the transit of Mercury over the sun's disk ; if four years afterwards he has forgotten it, 'tis no proof to me of his decaying memory, though he may make *that* the excuse :—he will remember his brother's bankruptcy, which happened six months before, with minute exactness, recollecting particular circumstances of the creditors' kindness or brutality, which his sons and daughters have forgotten :—but an astronomical event did not interest him ; so he observed it faintly, and the idea faded away.

Again :

Again : Let an English lady presented at the court of Peterburgh find the Empress seized with a sudden fit of coughing at the moment she took her hand to kiss, nothing would obliterate that accident from her memory—while the courtiers and maids in waiting would as surely forget it ; for to them there would be nothing new or particularly interesting in hearing the Empress cough : they would observe it weakly, confound it with a like event of the same nature to which they had been present twenty times, and leave it loose in their minds, UNREMEMBERED certainly, if not FORGOTTEN. Talking contributes much to reiterate impressions on the memory. Carthusian friars, and nuns of the poor Clare's order, are said to remember little : their silence is one cause, the slight interest they take in what passes, is another. Children delight in repeating every trifle to every body that will hear them ; and when they have wearied
all

all around them with repetition of the same remark or tale, or whatsoever 'tis, we wonder at their strength of memory. Old men forget, because they care not whether they remember or no, that which is passing before them : the present world interests them not ; the events of past times, which *did* interest them, they fail not to recollect, and are most happy to talk about—

Laudatores temporis acti—

HORACE.

Peasants who labour very hard, and people with minds pre-occupied by care for subsistence, have little powers of recollection ; and Captain Cook met with some savages who took no notice at all of him, or of his ship : had it passed by when they were less busily employed, it might not have been FORGOTTEN, but they had no leisure to cultivate curiosity.

Enough upon this subject, in a book
8 written

written for the use of foreigners, among whom Italians in particular find nothing less interesting to them than investigation of their own minds.

A London miss, or Bath valetudinarian, does not more sedulously desire that all such studies may be by them not only UNREMEMBERED, but wholly FORGOTTEN.

TO WAIT, TO EXPECT, TO STAY,

ARE three verbs, which by their near affinity, though not synonymous, are a perpetual distress to foreigners. Italians above all feel a propensity to use the *second* upon every occasion, perhaps because it resembles in sound their word *aspetta*, which means STAY; for when one man speaks, and another wishes to reply before the first has finished, he cries *Aspetta*, as we do STAY, or

WAIT a little: but bidding a person EXPECT what I am about to urge, would be a ludicrous demand for unmerited respect, and set the hearers laughing. Yet is this second verb a very necessary and a very common one.

EXAMPLE.

I EXPECT to STAY late this evening at the theatre, because ladies are dilatory, and make a man WAIT till the crowd is gone, before they will venture to move.—In this example no word can be changed for its apparent synonyme, without manifest violation of propriety.

We say likewise, I STAY long in London this year for the purpose of consulting physicians who never leave town, and from whose skill I EXPECT much benefit. Could a perfect cure be obtained, it were a blessing well worth WAITING for.

WAR AND HOSTILITY

ARE not strictly synonymous: WAR is indeed a state of HOSTILITY, or a state in which HOSTILITIES are permitted so far as is consistent with the old usages amongst civilized nations; but there may be HOSTILITIES unallowed by the laws of WAR.

In this description of the words' analogy, is contained an example for their use; the two substantives cannot without impropriety be reversed. Meantime I have read somewhere, that contention is exercise, but WAR is fatigue; and that a state of HOSTILITIES with some neighbouring power may be considered as medicine for a state, rough no doubt and drastic, but possibly useful, whilst a civil WAR is little better than a domestic or culinary poison.

WARMTH

WARMTH AND HEAT

ARE in like manner allied in affinity, yet synonymous in no sense literal or figurative. The first is a degree of the second, mild and friendly; the second is essentially the first kindled into rage by violent motion, destructive in its nature, dreadful in its effects. The two words keep these very places in our minds, when used in allusive significations. The HEAT of passion, the WARMTH of affection. The WARMTH of patriotism, we say, visible among the happy subjects of our British empire, produces that solid texture in the constitution which its members so well know how to value, and that strong spirit of *cohesion* among individuals which alone can render it immortal; while the HEAT of democratic furor in France acts as a *dissolvent*, melting all ranks down
to

to a general mass—evaporating every virtue,
and leaving their whole country a calx. But

True freedom is a temperate treat,
Not savage mirth nor frantic noise;
'Tis the brisk pulse's vital *HEAT*,
'Tis not a fever that destroys.

POPULAR BALLAD.

When other nations, however, see these unhappy mortals possessed with a *calenture* so dreadful, let them beware of all things tending towards *inflammation*. The French have during these last four years HEATED themselves up exactly into that fatal delirium which sailors long kept on salt provisions are subject to, when they imagine green meadows are spread before them watered with fresh rivulets, which their companions endeavour most tyrannically to keep them from sharing. On the first opportunity, however, if not forcibly withheld, they plunge into the deep, and sink for ever.

Thus

Thus by a *calenture* misled,
The mariner with rapture fees,
On the smooth ocean's azure bed,
Enamell'd fields and verdant trees:
With eager haste he longs to rove
In that fantastic scene, and thinks
It must be some enchanted grove—
So in he leaps, and down he sinks.

SWIFT.

WAVY. AND UNDULATING.

I KNOW not whether *here* the Saxon word be not the most poetical, and the classical one most commonly used on familiar occasions. We say, The WAVY corn floats very beautifully upon the UNDULATING downs between Lewes and Brighthelmstone: the words could not be transposed: they are not therefore strictly synonymous, though both mean the same thing. If we are tell-

ing how sounds are conveyed through the **UNDULATING** air, foreigners must be careful not to use the first instead of the second adjective; and if he has a mind to praise a lady's fine hair, he must take our old Saxon appellative for the curls, and call them **WAVY**, not **UNDULATING**.

WAY, MANNER, MODE, MIEN,

ARE analogous enough, certainly: the first is most comprehensive: **WAY** in an individual is like **MANNERS** in an aggregate, the discriminating peculiarity which marks a character. What Johnson tells us (says Lord Pembroke) would not strike one so much, were it not for his bow-wow **WAR**. These terms have been touched on before, under the articles Habit and Custom. **WAR** is however the true word, and Lord Pembroke's

broke's bon mot, if it is one, could have ended with no other. The MIEN of a lady is included in her WAY. If she has a haughty MIEN, we shall be apt to catch her receiving and returning common compliments with a proud forbidding WAY: and those who best know the world agree, that as more elegance of exterior is justly expected from the female sex, a pleasing MANNER is more indispensable in women than in men; for without something for which we have at last no neater phrase than a gentle MANNER and a winning WAY, expression is apt to heighten into fierceness, and symmetrical perfection degenerate into mere insipidity.

WAYLESS, PATHLESS, UNTRACKED,

ARE synonymous in verse, I think; but the first is seldom if ever chosen for conversation, though a useful word, and expressive

A a 2

enough,

enough, were we to speak of Byron's crossing the continent of America on foot, as we all know he did towards the southern parts of it, before he had reached the age of twenty years—without language to enquire his way, when chance brought him near to some wretched habitation for humanity, through the vast UNTRACKED regions and PATHLESS woods did he and his companions wander, giving mankind an example of what hope and youth and courage can perform—Happy had they likewise left us an example of good fellowship and union to each other, cemented as theirs might have been expected by such singular and sad calamities. But 'tis not from wanderers we can hope much virtue. Whoever lives by chance will live carelessly; and he who is in hourly and anxious care for his own subsistence, will have little tenderness to spare for others, whose distress he will seldom believe equal to his own. The

French emigrants have indeed in some sort nobly contradicted my assertion by their conduct, many of these having laid by, for their still more unhappy countrymen, a portion of what they themselves received as alms from the generous hand of a hospitable nation. But where these hapless creatures will betake themselves, when that hand becomes wearied of supporting their necessities, I cannot guess : degraded a second time, perhaps, even from the rank of wanderers to that of vagabonds, they may seek unfound shelter from countries yet UNTRACKED, and perish in the PATHLESS forest, hunted by revenge and cruelty insatiable.—Let us once more endeavour to do something for them ; and rescue the rambling nobleman from the state of a vagrant obnoxious to every insult, and rendered unworthy the protecting hand of friendship. Foreigners will under this article, and in

this last period, perceive how necessary 'tis to keep words close to their meanings, and feel the usefulness of studying synonymy, while I relate to them a trifling story that may perhaps impress it still more forcibly upon their minds. When Prince Gonzaga di Castiglione was in England, he dined in company with Doctor Johnson at the house of a common friend; and, thinking it was a polite, as well as gay thing to drink the Doctor's health with some proof that he had read his works, called out from the top of the table to the bottom, that table filled with company—*At your good health, Mr. Vagabond,* instead of *Mr. Rambler*; which was the word he ought to have used, but to which he considered the other as synonymous, for want of a minuter attention and better information;—though he spoke English for the most part very well, and by so doing had gained a confidence in himself,

himself, that this accident contributed to repress, while it put every body in the room out of countenance.

WAYWARD, FROWARD, PERVERSE,

FORM an exceedingly unpleasant set of synonymses, usually meaning the same thing too, or very nearly ; only that the two first are usually chosen when we speak of babyhood ; the last, when man or woman hating to be happy, or perhaps incapable of being pleased, reject each attempt to entertain them, with a degree of *perverseness* that damps all our powers of pleasing, and procures pardon from most of the by-standers if we forbear to undertake that task any more. I am however, for my own part, inclined to believe that body has as much to do as mind with all such tempers. We seldom find a

healthy child a FROWARD one; and although people may, by dint of virtue and religion, so subdue their dispositions as to let no WAYWARD expressions or appearance of a PERVERSE temper escape them, even through the persecutions of a long illness; yet every one who is sick feels temptation to be peevish certainly: and nothing is so sure a proof of a strong constitution, as freedom from ill-humour and from proneness to a PERVERSE manner of receiving general civilities—misconstruing every attempt to soothe or to divert them. It is observable that these maladies of the mind are greatly extinguished by poverty, while people of

WEALTH, RICHES, OPULENCE,

CLAIM these unworthy distinctions as their due, instead of considering their possessions

sions as a bank reserved for the poor, who have no leisure from anxiety to indulge a fretful disposition. Meanwhile the three substantives at the head of this last article are very nearly synonymous—except that RICHES implies fertility; while, notwithstanding that fruitfulness of soil must necessarily be one great source of the WEALTH of nations, we cannot commend the OPULENCE of the ground, but its RICHNESS and spontaneity. A small glance cast back upon their derivations shews us the reason why. RICHES are compared by Doctor Young to learning, while genius he says is like virtue; and he ingeniously adds, that as RICHES are most wanted where there is least virtue, so is learning most in request where there is least genius:—and Lord Bacon calls RICHES the baggage of virtue, ever retarding her progress through the walks of human life. Neither of the other words would have served these authors' turn.

turn. RICHES seem almost always to imply portable WEALTH, and OPULENCE immediately visible to every eye. Copiousness of every kind takes in that term as illustrative, leaving the other two. We say a RICH language, a RICH perfume, RICH soups, wines, every thing that seems to contain a quantity or fulness of perfection; and that man must, we say, be absurdly ostentatious of his WEALTH, who wears RICH dresses in summer for the sake of displaying his OPULENCE, when light ones are confessedly considered as more elegant. WEALTH however takes in a sense of general *weal* or welfare, which the other words have not. We pray for the King's WEALTH: it would be ridiculous to beg of God Almighty that he should make him RICH or OPULENT.

WEARY,

WEARY, TIRED, FATIGUED.

OF these terms the reader may take his choice, now he is so near the close of this little book: perhaps he may find them synonymous too, when he reads the character of it given in the Reviews. We are TIRED, say they, of the faint repetitions, and FATIGUED with the affected examination of arguments, already so often discussed, that one is sincerely WEARY of going over them again. This is the fatal disease surest to bring death upon the hapless author, whose works, when they have caught it, pine away as in an atrophy; for WEARINESS is a plant propagating itself: whoever is WEARY the first hour is more WEARY the second, and a book dropping once out of a hand half asleep—*falls, to rise no more.*

Madame

Madame de Maintenon told her confessor, that she would willingly practise any form of mortification, by which her future felicity might in some measure be forwarded. He counselled her to forbear those faillies of pleasantry and airy good humour, by which she engaged all hearts to her service, and fascinated all hearers to her conversation. The lady tried ; but finding, as she expresses it, that, yawning herself from pure FATIGUE of her own company, she set her friends and companions o'yawning too, the penance became insupportable ; and when she grew absolutely TIRED, she left off, lest a continuance of such behaviour might have had the very worst of consequences, in making her WEARY even of piety itself.

WICKED,

WICKED, GUILTY, CORRUPT, DEPRAVED,
FLAGITIOUS.

THESE odious words, notwithstanding their close affinity, are less strictly synonymous than one would at first imagine; for which reason the reader naturally wishes repentance to the first, feels that remorse must for ever pursue the second, sees that regeneration alone can purify those which immediately follow;—while a whipping-post should be the portion of their rascally brother at the end. Those writers who—doubtless with excellent intentions to mend the world—delight in tracing villainy through its deepest recesses, and shew their own skill in the gradations of atrocity, must correct me in this article, if I give a wrong account. The first word then upon this detested list describes to my particular feelings,

feelings, a man not yet wholly criminal, yet hastening to be so; while his strong avidity in the pursuit of sin seems somewhat restrained by immediate fear of failing in the grasp. The patient persevering spirit of a serpent seems for this cause the best adapted symbol of the WICKED Monckton; while Ferdinand Count Fathom is clearly FLAGITIOUS, Mackenzie's Sindal viciously DEPRAVED, and Moore's Zeluco, from a CORRUPT and hateful education, becomes at length a truly impious character, blackened with the GUILTIEST deeds.

WISELY, JUDICIOUSLY, DISCREETLY,
PRUDENTLY.

IF Doctor Johnson's notion of a sex in words be just, the two first of these naturally belong to men, the two last to women; for

for they, placed happily for *them* by Providence in

Life's low vale, the foil the virtues like,

have seldom occasion to act WISELY and JUDICIOUSLY—adverbs which imply a choice of profession or situation—seldom in *their* power; active principles of industry, art, or strength—with which they have seldom ought to do; although by managing PRUDENTLY and DISCREETLY those districts which fall particularly under female inspection, they may doubtless take much of the burden from their companion's shoulders, and lighten the load of life to mortal man. Towards each other I have sometimes known too much DISCRETION end in too little PRUDENCE. The world will now and then forget to reward its worshippers, and after all, the wary side is safest. Where friendship alone is wounded—*she* will out of tenderness forbear complaint.

Meantime, that women have a naturally cautious temper, may be seen in numberless instances. Men engaged deeply in commercial business delight to risque much, that they may gain more ; while women trust in petty savings, and endeavour to grow rich rather by frugality than hazard. Female politicians confide in negociation. Elizabeth of England, Isabella of Spain, hated war, and took every possible method to avoid it ; while Queen Anne's natural ardour to conclude the peace of Utrecht cost her almost her life. PRUDENCE and DISCRETION are domestic virtues : WISDOM and JUDGMENT are requisites in a statesman, a soldier, and a scholar. May those our land now boasts be careful to employ these excellent qualifications PRUDENTLY and DISCREETLY ! not in forcing forward ill-timed reforms or dangerous innovations ; not in hastily driving force against force, where the effect is at best uncertain ; not in disguising

guising falsehood or palliating error, much less in labouring by sophisms to subvert the foundations of truth; but with something like female candour acknowledging that no government devised by human skill can be perfect—confess with thankfulness that our own is most nearly so. That found position once well established in every English heart,

Old British sense and British fire

Shall guard that freedom we possess;

Honest ambition looks no higher,

Wishing no more, we'll fear no less.

POPULAR BALLAD.

WIT, FERTILITY OF IMAGERY, POWERS OF COMBINATION, VIVACITY, HILARITY, PLEASANTRY, BRILLIANCY IN WRITING OR CONVERSATION,

ARE nearly, not strictly synonymous.
The first word includes all the rest, al-
VOL. II. B b though

though there may be certainly much PLEASANTRY in a character, whence WIT properly deserving that name never did proceed ; and many a delightful evening may be spent where natural VIVACITY springing from confidence in the company, enlivens a circle of cheerful friends with reciprocation of elegant sprightliness, and facetious good humour,—feldom met with in those societies where all POWERS OF COMBINATION are forcibly concentrated, in order to produce sparkling conceits ; or strained, for the purpose of drawing remote images together. On such occasions, I think, that constitutional HILARITY which inspires whilst expressing the unaffected sense of pleasure that it feels ; is exceedingly ill exchanged for all the scintillating effects of real WIT, and BRILLIANCY IN CONVERSATION. I would not be understood as if inclined to divert myself by mere fashionable levities, in preference to good sense ;

such

such talk delights no one, but the boys and girls who break mottoes together after dinner :

Triflers not even in trifling can excel ;

'Tis only solid bodies polish well—

says Doctor Young, in whose habit and constitution the quality of WIT was so completely incorporated, that devotion's self could with difficulty sublime, or indignation oblige it to precipitate.—Satires, Night-Thoughts, Estimate of Human Life, all turn to epigram touched by the pen of Doctor Young ; and all evince FERTILITY OF IMAGERY springing from the richest soil—as Johnson told me little cultivated ; but proving that principle which to observe gives comfort to every heart, that invigorating principle which Bishop Horfley so elegantly, so emphatically calls—the *spontaneity* of man. I must tell why Doctor Johnson despised Young's quantity of com-

mon knowledge as comparatively small:
 'Twas only because speaking once upon the
 subject of metrical composition, our courtier
 seemed totally ignorant of what are called
 rhepalick or rhopalick verses, from the Greek
 word, a club, I believe,—of which I have
 read some Latin ones preserved in the *Passe
 Temps Poetiques*, very pretty. Ausonius
 gives this as a specimen :

Spes deus æternæ stationis conciliator.

The contrivance is soon seen through ; each
 word must be a syllable longer than that
 which goes before, as the Club begins with
 a tip, and thickens gradually to the other
 end. These verses were intended as a label
 to be twisted spirally round the club of
 Esculapius, I think I have heard, but can-
 not now find the French dissertation whence
 I gained the piece of learning,—if learning
 it is,—so unluckily missed by Doctor Young.
 In the conjectures upon original composi-
 tion

tion however, written by that man of genius, we shall perhaps read the WITTIEST piece of prose our whole language has to boast; yet from its over twinkling it seems little gazed at, and too little admired perhaps; so will it ever be when authors seek to dazzle, not to please: and even when Congreve purposely combines his BRILLIANCY with pertness, to make it palatable for common minds, we are still apt to turn away from the first act of Love for Love, and run for relief to Trinculo or Touchstone;

For 'tis not to adorn and gild each part—
 That shows more cost than art;
 Jewels at nose and lips but ill appear:
 Rather than all things WIT, let none be there;
 Several lights will not be seen,
 If there is nothing else between;
 Men doubt, because they stand so thick i'th' sky,
 If those be stars that paint the galaxy.

And if such be the well-exemplified precept

of Cowley, who excelled in fruitfulness of fancy, and power of exciting ideas in richly furnished minds, the necessity of observing that precept is most certain. He was himself aware perhaps that his verses were so truly what Hamlet calls caviare to the million, that none but instructed readers can find amusement from Cowley, whose common practice is to illustrate a thing not very plain, by another still more obscure and recondite.

In these days, however, there needs little caution against overdosing our compositions with sheer WIT, or far-fetched metaphor. Studied thoughts have given way to embellishments of expression, we gild the leaves now, not the fruit, while a tide of eloquence over-runs all we read.

Books are no longer written to *inform*, but *touch* the mind, and every writer now refers from our judgment to our feelings, unlike the sullen Greek of whom historians tell

tell us, that made his grave appeal from Philip drunk, to Philip sober.

Such performances do certainly, as does the music of a fiddle, put us out of humour for a moment with solid erudition, as with found harmony; but let their rhetoric be never so radiant, their sweetness never so fascinating, when once the gay delirium shall be over, we return to our old instructors in every science; and connoisseurs in convivial pleasures have assured me, that neither the rich cellars of Constantia, nor the sparkling vintage of Champagne, afford the true and wholesome wine that a man can sit steadily down to.—Enough upon this subject.

TO WITHER, TO FADE, TO BE BLIGHTED,
TO DIE.

NEUTER verbs, and nearly though not wholly synonymous, when referred to vegetable substances ; or figuratively taken up as illustrative of our own situation in this sublunary world, where, as Young says in his *True Estimate*, “ Sorrow is as the root and stem of life, joy but as its flower, expected at remote seasons only, then often *BLIGHTED* ; or if it blooms, blooming it *DIES*.” When I have plucked thy rose (says Othello to his sleeping Desdemona) I cannot give it vital growth again—it needs must *WITHER*. Let those therefore, that tear down the few flowers strewed in the path of life to make it less insupportable by giving variety to its windings, distinction to its *rising grounds*, &c. reflect, that when once plucked, they

7 ne'er

ne'er can give them vital growth again. Oh let them *FADE* naturally ! nor quarrel with the rose because it bears a thorn. Such reformation can but end in ruin.

TO WITHHOLD, TO RESTRAIN, TO KEEP
FROM ACTION.

ALL words or phrases which seem to be drawn from the science of horsemanship.—
Addison says

I bridle in my struggling muse with pain,
That longs to launch into a nobler strain.

It was Dr. Johnson's sport to ridicule this passage always, as a broken metaphor between riding and failing, neither of which were, as he said, particularly applicable to the muse ; but her poet should have *RESTRAINED* his run-away fancy from either
the

the one or the other, as no two images could have been found more incongruous. We say of our gallant soldiers, and young princes ardent to signalize themselves in the present war, that it is difficult to KEEP them FROM ACTION ; and with justice—while animated by a cause so virtuous, their courage can scarcely be WITHHELD : considering the common, though loud report of their enemies' insolence towards religion, virtue, arts, and arms, and sovereignty,—not as a knell to these departed powers (a thought would damp the spirit of their troops,) but as a trumpet inspiring martial ardour to subdue them ; for Dryden says well, though coarsely,

And ever as you love yourselves, WITHHOLD
Your talons from the injur'd and the bold ;
Nor tempt the brave and needy to despair,
For though your violence should leave them bare
Of gold and silver—swords and darts remain, &c.

A consideration worthy the notice of these self-created despots, whom piety cannot awe
nor

nor tendernefs RESTRAIN. Men, whose enormities increafing in magnitude the longer we are left to contemplate them, confound reflection, and by fwelling ftill, and ftretching up, like the gigantic fpectres fpoken of by the old poets, annihilate all hope of defcribing them to futurity, and leave our minds poffefft alone of amazement,

WONDER, ASTONISHMENT, AND STUPOR
CAUSED BY SURPRIZE.

THESE qualities are not, however, fynonymous in common chat. A phrafe perpetually occurs in converfation where the firft word on the lift could alone ferve our purpofe, and none of the others would at all fupply its place. They talk of a plague in France," fays one:—"No WONDER," replies the hearer, "people who make a
fhambles

shambles of their nation, need not think it strange that so many dead bodies should create a pestilential fever from natural causes merely, without saying a word of God's judgments provoked by so senseless and cruel an effusion of human blood. WONDER too easily becomes a substantive of nature far more positive, that may be seen, heard, and felt, as well as understood. We say the seven WONDERS of the world, which could not be surveyed without ASTONISHMENT, are now fallen into decay, so that I think none of those celebrated fabrics yet remain, except the pyramids of Egypt—monuments of ill-employed power, which, while we admire, we cannot rationally approve; although whatever work of man's hands has lasted all these centuries, may justly be considered as proof of ingenuity and strength beyond the credibility of after ages.

Late times shall WONDER—that my joy must raise;
FOR WONDER is involuntary praise,

says

says Zanga, showing this word in its capacity of verb besides all the rest, and as a verb 'tis used most frequently in discourse.

STUPOR occasioned by SURPRIZE meantime, appears to be rather a natural and physical effect from a mental cause; when a man is literally, not figuratively *amazed*, and planet-struck, as we call it, on some sudden occurrence of joy or sorrow in the extreme: nor happens this seldom to weak-nerved, or over delicate people—Feebleness must be the parent of such STUPOR, as ignorance is said to be the mother of WONDER; yet those who call it so should recollect that there are things which no human knowledge can reach, and which 'tis therefore no disgrace to *wonder* at, exhibited every day to our contemplation; and he who forbears regarding them with just ASTONISHMENT, is more to be pitied for his insensibility, than envied for the depth of his science.

WOOD, FOREST, GROVE,

SHOULD not be considered as synonymous by foreigners, though they find one often substituted for the other in poetry.—Discourse keeps them separate still, and he who should dignify the sweet GROVES viewed from Richmond Hill, or even the fine WOODS near Nuneham, by the name of FOREST, would be laughed at. Things of this kind are always rated by comparison: and he who has traversed through the FORESTS of America, would probably call those immense tracts of WOOD land which clothe the plains of Bavaria, a mere GROVE. To my mind, they brought many romantic, and many tremendous images, when people told me there were yet two days journey to be taken through plantations made by nature certainly, not art, ~~within which were~~ lodged
a variety

a variety of animals,—the wild boar, the black bear, red deer and foxes innumerable, with the Glutton, or American Carcajou ready to dart upon them from the trees, and fastening his fangs in the visual nerve, drive them to madness and death for his own advantage. There is beside another distinction necessary for strangers to be taught between what we natives naturally know by the names of

WOOD AND TIMBER.

THE last of which means those particular trees which are used in building, carpentry, turnery; and among these oak stands first, though elm is necessary for pipes to carry off water; and ash, for nothing ill, as Spencer says, that makes our ploughing utensils. All these grow to a nobler size
where

where they are not too thick; and I have seen finer oaks standing widely separate in Westphalia—even in Hagley park too, than any I could pitch upon in the southern provinces of Germany, where the woods seemed nearly impenetrable, and where of course one tree robbing another of its nutriment, the **TIMBER** cannot rise to so respectable a growth. Lord Fife's immense plantations will serve future ages, if the world lasts much longer, for examples of **WOOD**, **GROVE**, and **FOREST**. And well will his successors deserve advantage from **TIMBER** planted from so noble, so disinterested a motive by their truly liberal ancestor.

WORLD,

WORLD, EARTH, GLOBE, UNIVERSE,

ARE so far from being philosophically synonymous, that conversation language admitting of incredible hyperbole, would say the very EARTH was filled with books written to prove their difference. Popularly speaking, however, we say that a man's knowledge of the WORLD, means his acquaintance with the common forms and ceremonies of life, not ill called by Frenchmen, the *sçavoir vivre*, since he who is ignorant of the WORLD even in this limited sense, will soon be in a figurative sense warned to go out of it; so indispensably necessary is that knowledge, to every day's observation and practice; nor have I often read a more humorous picture of manners, than in some play of Mr. Cumberland's—I forget its name—where two brothers disputing

upon a point of propriety, one says, truly enough as I remember, "Dear brother! you know nothing of the WORLD." "Will you tell me *that*?" replies his incensed antagonist, "when I have traversed the GLOBE so often! crossed the line twice, and felt the frosts within the arctic circle: a man bred in London, and living always in its environs, has an admirable assurance when he uses that expression to *me*, who have been wrecked on the coasts of Barbary, and stuck fast in the quicksands of Terra del Fuego, &c. &c." My quotation is from memory, and twenty-five years at least have elapsed since I looked into the comedy by mere chance in a bookseller's shop at Brighthelmstone. But the pleasantry of two men taking the word WORLD in a different way, with some degree of right on both sides, struck me as comical and pretty, because within the bounds of credibility. *That* grace alone is wanting to a dialogue once shewn to me in manuscript,

script, written by the learned James Harris, of Salisbury, who makes one of two friends walking in St. James's Park, say of a third that passes by,—“There goes a man eminent for his knowledge of the WORLD.” To which the other replies, “Ay, that indeed is a desirable companion, a person whose acquaintance I should particularly value, as he no doubt could settle the point between Tycho and Riccioli, concerning the sun's horizontal parallax, in which those two so great astronomers contrive to differ, at least *two minutes and a half*. He too could perhaps help us to decide upon the controversy whether this UNIVERSE is bounded by the grand concameration or firmament forming a visible arch, or whether 'tis stretched into an immensurable space, occupied however at due distances by a variety of revolving GLOBES, differing in magnitude: some brilliant, as suns, rich in inherent fire; some opaque, and habitable, as EARTHS, attended

tants of China ; and it would be well for him at his leisure hours, to collate some obscure passages of the *Veidam* with the *Edda*, &c." When this topic is exhausted, and others examined in turn, and the friend finds out that the gentleman passing by knew the *WORLD* only as a fruiterer in St. James's street is capable of knowing it—from repeatedly hearing the debts, intrigues, connections, and situations of a few fashionable gentlemen and ladies, he ends the dialogue in disgust, that a creature superior, as he observes, in no mental qualification to the chairman who carries him home from his club of an evening, should thus be celebrated for so sublime a science as knowledge of the *WORLD*.

Let me not close this article without protesting that I never read the dialogue in my life but once, above thirty years ago, and that I only quote the turn of it, and must not be expected to remember words, or even

periods. My imitation would be then *too* great a disgrace to his name whom I was early instructed to hold in the highest veneration: The design was too striking to be ever forgotten, and for the design alone do I mean to be answerable;—'twas done by me merely to gratify my recollection of past times and studies, whilst it served well enough besides to bring in our synonymy.

Mr. Harris delighted much in writing dialogues. Those at the end of David Simple are his, and exquisite are they in their kind. There are some in the world of his and Floyer Sydenham's both, I believe, which have never been printed certainly—perhaps never destroyed.

WORTH, PRICE, INTRINSIC VALUE,

A R E not as near synonymy as they are wished to be—many commodities being sold and bought at PRICES above or below their INTRINSIC VALUE from the mere caprice or particular taste of their purchaser: which in Italy is prettily enough termed—*Prezzo d' Affetto*. Sapphires, for example, are of more INTRINSIC VALUE than emeralds;—because they approach nearer in hardness to a diamond, and likewise because they possess a power of attracting certain light substances which the other gems do not: thirdly, because chymists have a way to discharge the colour, so as to impose on lapidaries, and making them believe it a diamond, sell it for more still than it is really WORTH; though he must indeed have little skill in gems, that will be so

taken into the net. If, however, I am making up a set of jewels, like Maria Theresa's famous nosegay, and am in want of *stalk*, not *flowers*; 'tis natural enough for me to pay a better PRICE for emeralds than sapphires, of which my number and quantity is already complete for the work.

We have named here perhaps the only things which can boast INTRINSIC VALUE, unless gold in ingots or uncoined wedges may be added: for the WORTH even of money itself fluctuates daily in our own state, and every one knows that there are times and places in which gold is of no use, and consequently of no VALUE whatever. Even genius bears a different PRICE in one age from another, while Milton's *Paradise Lost*, brought the author for his copy-right, only twenty pounds. Beauty, courage, wisdom and virtue are however of undoubted and INTRINSIC VALUE; since a man so endowed, would pass his life on a desolate

late

late island, in complete solitude, better than one who was wanting in any of those perfections. And those have been but light observers, who will cavil at the utility of the *first*;—a little recollection soon convincing us, that a mean or diminutive, a feeble or deformed body, could never endure the labour of providing for its own necessities, while strength and agility (best secured by harmony of proportion,) is beyond all things necessary to the chase of savage animals, the supporting fatigue, and the renovation of health and spirits after exerting them to weariness. Such qualities are of real WORTH in every situation humanity can be placed in; but no PRICE can ever obtain them.

WORTHY,

WORTHY, ESTIMABLE.

THESE agreeable adjectives are synonymous, chiefly when applied to characters, not things, and are the epithets very commonly and very justly bestowed, not on heroes, patriots or romantic lovers, but on our old English country gentleman, whose life affords happily, few opportunities of exerting prodigies of valour, or bursting out into sudden effusions of genius ;—but from its even and temperate course is perhaps particularly favourable to that steady and honourable conduct, that truly ESTIMABLE and WORTHY disposition, which never glowing up into enthusiastic fervour of liberality, is yet incapable of degenerating into meanness, or suffering a base action to infect their family,—while their notion of patriotism consisting chiefly in preserving

preserving themselves from dependence on any description of men, that so they may never be at call of a faction, they keep what talents they possess ready for the useful service of their king and country: like that good old Sir John St. Aubyn, whose name was ballotted into every committee, at a time when party rage ran highest in Great Britain, and opinions, though so greatly divided, met in one point at least; that of acknowledging his character and behaviour to have been in every body's eyes equally ESTIMABLE and WORTHY.

WRACK, WRECK, RACK.

FOREIGNERS should be careful not to mistake, or misuse these words, fancying them synonymous; for though the derivation is nearly the same, and all mean breaking,

ing, or being *braken* as the *old* English language expresses it, we appropriate the first words chiefly now, if not entirely, to the clouds, when a great storm or land tempest is coming on, and even the brutes appear to expect what is about to befall them; when the countryman calls home his cattle, observing how the WRACK rides before the wind, and the sheep quit the hills from fear. The second substantive is expressive of a ship bulging with weight of waters, driven on a rock that splits her hulk, and rendering her unable to resist the waves, incapacitates her likewise from yielding to their violence, by tossing up and down with her former graceful motion; and leaves her half fixed, and struggling with her fate, a sad, a hopeless WRECK.

The last word upon the list means broken bones and tortures, which 'tis to be hoped will never more be used in our quarter of the globe; which although it looks on massacre

facre and murder with somewhat more of astonishment than just indignation,—has yet in these latter times contented its barbarity with severing the limbs after death—not before:—and whilst it tamely endures the swift-speeding guillotine, abolishes all *question*—and banishes the RACK.

TO WRANGLE, TO DISPUTE, TO ALTERCATE,

ARE surely not synonymous; the first and last are hateful words, I think, while the second verb upon our list's a noble one. Were all DISPUTE, all argument annihilated, falsehood would soon usurp the sovereignty, and truth with Aftrea return to her native skies. Meantime an innate disposition towards WRANGLING is the bane of knowledge, and a torment to society; he who controverts every point, and delights in making trifles the subject of ALTERCATION,

TION (for the noun is in commoner use than the verb); he who believes nothing he cannot prove, or refuses assent to his own senses, for the pleasure of WRANGLING other men out of theirs, is worse than the Indians, who say the world is set firm upon an elephant's back.—And on what does the elephant stand? Why on a tortoise. And on what does the tortoise stand? —*I cannot tell.* Such reasoners as these, though perhaps less deep than candid, are better than some of our modern philosophers, who removing away both elephant and tortoise, declare their doubts whether the world exists at all; and leave all things dubious, save their own delight in WRANGLING, and desire of celebrity as DISPUTANTS. The ancients however left our contemporaries little to improve upon even in *this* art, and Hume is not a neater sophist than Protagoras, who in a controversy between himself and his disciple, baffled the judges

judges as old story tells, with a dilemma not ill worth repeating. A rich young man, Evathlus by name, desired to learn his method of puzzling causes, and paying him half the sum agreed upon, at first; promised him the other half when he should have gained his first cause. When the time of study was past, Evathlus, called away to some other employment, forbore pleading in the courts; and Protagoras, weary of waiting, sued him for the money,—urging this (as he hoped) unanswerable argument. Either I gain my cause, and you Evathlus will be condemned to pay; or you having gained it, will be obliged to pay, according to the original terms of our agreement.

But the young man having learned to WRANGLE as well as his master, soon retorted upon him the following dilemma.

Either the judges discharge me, and of course the debt is made void; or they condemn me, by which event I equally save

my money ; for being condemned to lose, I have clearly not gained my first cause.

'Tis said that the matter remained ever undecided ; yet from this perhaps, the young men obtaining the first mathematical honours at Cambridge are termed *WRANGLERS*.

TO WREST, TO DISTORT, TO PERVERT,

IF meant of language naturally enough follow the last article, yet will ignorance often show powers of this kind as plainly as science herself. Newspapers, magazines and other periodical publications, are surprizingly skilful in the art of *DISTORTING* metaphor, and *PERVERTING* in its turn every figure of grammar and rhetoric ; nor would it be difficult to *WREST* all their common places into a short passage by less violence

violence than they are daily doing to their mother tongue, were we to say in imitation of a herd of novel-writers, Ricardo was a young fellow *of fine hopes*, and made it *his point* to cut a figure in the treasury line. His uncle being a man who saw things in a right light, undertook to put his boy upon as *respectable a foot* as any of his young companions of the *same stamp*;—on this head therefore, little more needs be understood, than that Ricardo under such circumstances was very happy, and soon drew aside the bright eyes of Miss Julia, daughter to his uncle's friend, a man of the *same description*—a rough diamond, but who, &c. Of such twisted, such DISTORTED, such dislocated language, every morning's literary hash presents us an example: nor is it necessary to look in print for these stored up allusions; every counting-house exhibits choice of metaphor, beyond all that Sancho's proverbs can pretend to; and I

once was witness to a conversation of that kind, where a string of disjointed metonymy sent me out of the room to laugh, when I had heard what follows.

“Milo is expected to become a bankrupt soon,—have you endeavoured to get that money from him which is owing to our house?”

Ans. “Why, sir, that fellow *did run up-on a rope* to be sure, till at length he came *to a stand-still*; and they say will now very soon *stick in the mud*: when I heard that, being determined to *strike a great stroke*, you may be sure I thought it proper to *purge him pretty briskly*; but finding that the *gray mare was the better horse*, I resolved to wait till this morning, and then begin *to plough with the heifer*; which I shall most certainly set about *directly tooth and nail*.”

This jargon, which I defy a solitary scholar to construe, meant only that Milo had
been

been expensive, and was in consequence of his extravagance expected to stop payment: that the clerk had tormented him for the money, but that Milo leaving his pecuniary affairs in the hand of his wife, the clerk resolved to call on *her* next morning, and either fright or persuade her to discharge the debt, by every method in his power.

YEARLY, ANNUAL.

THESE words make somewhat of an exception to our general rule of preferring rather the word of Latin, than the word of Saxon derivation: when two terms nearly synonymous offer to our choice, the first of these is the most elegant, I think, ANNUAL being somewhat soiled by perpetual use among traders, lawyers, public offices, and the like: whilst YEARLY has in some mea-

sure acquired dignity from the mentioning it in treaties, conventions, and above all in sacred writ, where the YEARLY sacrifice impresses one with reverence. They are not synonymous however, for this adverb cannot turn substantive as does the other, when a gardener calls certain plants ANNUALS, a word now accepted into the language, and used in opposition to perennials both in books and conversation, I believe, whereas, it formerly had its best existence in an inferior form, when Pope said so beautifully,

ANNUAL for me, the grape, the rose renew,
The juice nectareous, and the balmy dew.

TO YIELD, TO CEDE, TO SUBMIT,
TO SURRENDER.

DOCTOR JOHNSON would scarcely have endured to read even the list of words that I have given to this article, as nearly synonymous ; the second of them being a newly introduced one, to which innovation he would not, I think, have contentedly SURRENDERED his judgment, or SUBMITTED his opinion : yet it is so neat a word, so elegant, so easily understood as being of Roman original ; and I am so desirous of implanting a preference of those to the Teutonic phrases, that I can hardly persuade myself to YIELD even to the arguments I am well aware he would have used. Speaking of islands given up by one nation to another, when peace is made, what word can be so proper to call them by, as the islands newly ceded to Great Britain ? The verbs however are not synonymous ; we say, Will

the French YIELD or no? will they SUBMIT when they see their nation's wickedness provoke all Europe into league against them? or will they give a proof against themselves?—in as much as we are morally sure no king would thus survey his mutilated empire with mad indifference, but, recollecting his own and his son's interest in the country, save what remained in time, before all power of renovation should be lost; while these men having no other means of transmitting their names to posterity, go on till actual ruin overwhelms them, and instead of CEDING some places to purchase quiet possession of the rest, drive forward till they become forced to SURRENDER wholly at their incensed enemy's discretion, perhaps to see their native land divided—if not destroyed:—and this is done under the mask of patriotism, in good time! and pure love of their country!

What a perversion of language!

ZANY,

ZANY, JACK-PUDDEN, BUFFOON,
MERRY-ANDREW.

THE third of these is the true and transcendental word, for which all the rest are mere familiar appellatives. Our two first are more nearly related than they think for, as I believe ZANI is of Venetian etymology ; Skinner himself derives it from Giovanni, but forgets to say that those who first used the last syllable as a tender abbreviation by the grammatical figure aphæresis, were natives of that district whose gentle inhabitants soften every thing into a sliding pronunciation, delighting to call San Giorgio, Sanzorzo ; the Judaica, la Zuèca ; with a thousand more. *Buffoonery* too is in its highest perfection at Venice, and their ZANI, Pagliazzo, or Macaroni, is far

less grossly diverting than our English JACK-PUDDEN, the Scotch MERRY-ANDREW, or French JEAN-POTAGE. One of the papers in Addison's Spectator tells us how every nation calls their Buffo by the name of some favourite dish ; they call him likewise by the name most familiar in conversation—*Jack* or *Pierrot*, or as we did *Tony*, when Anthony was a commoner name than now—and ZANI is as near to *John* as *Hans* is, which we know comes from *Johannes*, as ZANI from ZOANNI, corrupted ZANI. Our British critic however, thinks that Macaroni, Potage, and Pudden, are the merry fellows' names, because they are excellent for repairing the spirits no doubt, and animating that languor, which once permitted to fasten upon the mind, quits it no more ; but taking firm hold of a favourite soil, exerts those powers of reproduction, once falsely ascribed to *lead*, symbol of dulness in the mineral world—

world—where *mercury* makes the opposite ;
as in the social world—*mirth*.

While such is life, how happy are those countries where people who have a mind to laugh, laugh as in Italy, at ZANI, or *Polici-nello*, instead of deriding with bitterness the foibles of their neighbours, heightening rail-lery into ridicule, and making men no way deficient in virtue or in learning, from some trifling fault in their persons or dress perhaps,

A proper figure for the hand of Scorn
To point his slow and moving finger at !

ZEALOUS, EARNEST, IMPORTUNATE,

A R E words and qualities very nearly allied in synonymy, though we never use the last of them at all ; till our friends and advisers grow too ZEALOUS for civil endurance,

ance, and too EARNEST not to be excessively troublesome. Nothing can be a more evident breach of good manners, than the IMPORTUNATE pressing a companion to do any thing that he has twice refused, although apparently for his benefit or pleasure, not our own, soliciting one's friend to eat, drink, dance, ride, sing, or the like.

Some ill-bred people do, however, carry their distressing vehemence still further, urging those who come unluckily within the scope of their pretended regard—to buy or sell estates; to marry, or forbear marrying, as suits the solicitor's notion of his neighbour's interest, or of general propriety. Nor can the best-informed Romanists readily prevail upon themselves to forbear strong and EARNEST, though often very ill-timed, and worse managed, exhortations to members of any Christian church—not their own—for a change of opinion indispensable as they think it to our future felicity. Nor
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are these solicitations wholly disinterested, or, as I would fain have hoped they were, merely ZEALOUS : while many moral faults, faults I mean committed against morality, are by them supposed to receive free pardon in consequence of one profelyte made over, —not to Christianity ; but from one sect of Christians to another—Vain imagination !

ZONE, GIRDLE, CIRCUIT, BOUNDARY, LIMIT.

I'll put a GIRDLE round about the earth

In forty minutes,

SAYS Nimble Puck, in the Midsummer Night's Dream : but Oberon spared him the employment, recollecting probably, that it was already put there, and known by name of the torrid ZONE, which certainly does form a CIRCUIT, binding our terraqueous globe, and fixing from its middle line called
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the equator, degrees of latitude, and just LIMITS, whence mensuration of space, if not of time too, may be taken.

Utque duæ dextrâ cœlum totidemque finistrâ
 Parte secant ZONÆ, quinta est ardentior illis;
 Sic onus inclusum numero distinxit eodem,
 Cura Dei; totidemque plagæ tellure premuntur.

But though the five ZONES act as BOUNDARIES without doubt, the words are by no means synonymous: a lady's GIRDLE, or sash, may jestingly be called her ZONE, perhaps in allusion to antiquity and poetic usage; but we say the LIMITS of an empire, the BOUNDARIES of a parish, and tell how Lord Anson or Captain Cook made the CIRCUIT of the globe.

Meantime, since that portion of the heavens which presents itself to our observation, and that earth which is given us to inhabit, are all circumscribed by some LIMITS, and subjected to some regular BOUNDARIES;
 not

not to be passed without danger of confusion and disorder, fatal to the whole astronomic world: let us never cease to wonder at those writers who encourage the present race of political madmen in their frenzy, and seem to enjoy as sport the consequences of a mania, new in its appearance, dangerous in its symptoms, dreadful in its effects upon the moral world;—a frenzy which professes, as those very writers acknowledge, “openly to avow, what once it was daring but to think upon;” while the same author says most truly, most solemnly, most sublimely,—“That the minds of men are in movement from the Borysthenes to the Atlantic—that obscure murmurs gather and swell into a tempest—that what but an instant before seemed firm, and spread for many a league like a floor of solid marble, at once with a tremendous noise gives way; long fissures spread in every direction, and

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the air resounds with the clash of floating fragments which every hour are broken from the mass." Yet does this same author counsel the continuance of that conduct which shatters thus, and thus endeavours to confound God's fair creation, while it denies his providence.

"Go on," says she, "*generous nation! be our model; go on to destroy the empire of prejudices, that empire of gigantic shadows, which are formidable only while they are not attacked. The genius of philosophy is walking abroad.*"—But I will transcribe no more.

Terrified with this new flaming Phaeton that thus æstuates the temperate, as the sun never heated even the torrid ZONE, with sacrilegious fury, I can but deprecate the hour when chastisement shall assume its right, and long endurance end in exemplary punishment—An hour which as expectants

of the dreadful scene, while mankind fear, they must hope too: for if it never should arrive, worse will ensue. — A genius *is* abroad; the genius of anarchy, obscurity and barbarism.

She comes, she comes! the sable throne behold
Of Night primæval and of Chaos old!
Before her, fancy's gilded clouds decay,
And all its varying rainbows fade away.
Wit shoots in vain its momentary fires,
The meteor falls, and in a flash expires.
As one by one at dread Medea's strain,
The sick'ning stars fade off th' ethereal plain;
As Argus' eyes, by Hermes' wand oppress'd,
Clos'd one by one to everlasting rest;
Thus at her *felt* approach, and secret might,
Art after art goes out; and all is night.
See skulking Truth to her old cavern fled,
Mountains of casuistry heaped o'er her head;
Philosophy, which lean'd on Heav'n before,
Shrinks to her second cause, and is no more;
Religion blushing veils her sacred fires,
And unawares Morality expires.

Nor

Nor public flame, nor private dares to shine,
Nor human spark is left, nor glimpse divine.
Lo! thy dread empire, Chaos, is restor'd,
Light dies before thy uncreating word,
Thy hand, great ANARCH! lets the curtain fall,
And universal darkness buries all.—

F I N I S.

